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## **DOCTORAL THESIS**

### **Similarities and Differences in Perceived Work Motivation, Personality, and Culture : Snapshots of Australia and India**

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**Similarities and Differences in Perceived Work Motivation, Personality, and Culture:**

**Snapshots of Australia and India**

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**Submitted in total fulfilment of the requirements of the degree of Doctor of Philosophy**

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### **Abstract**

Increasing use of international resources and alliances aimed at better economic management are evident in many global companies, but more needs to be known about how cultural issues relate to individual motivation and personality in order to enhance work performance. While several Western motivation theories exist, such as the motivation-hygiene theory (Herzberg, 1959), the job characteristics theory (Hackman & Oldham, 1976), and the self-determination theory (Ryan & Deci, 2000), the transferability of these theories to different cultures has been questioned (Hodgetts, Luthans, & Doh, 2006; Hofstede, 1980). Furthermore, a need to expand the cross-cultural database beyond America, Japan, Hong Kong, and China comparisons has been highlighted (Tsui, Nifadkar, & Yi Ou, 2007). The present thesis studied similarities and differences in perceived work motivation and personality across two diverse cultures: Australian and Indian. The three main research questions were: 1) Are there any differences in the personality profiles of Australian and Indian students and employees? 2) Are there any differences in sources of motivation of Australian and Indian students and employees? 3) What are the similarities and differences between Australians and Indians in terms of cultural dimensions?

Australia and India were chosen because the two countries are similar in several respects (for example, both countries are the two biggest democracies in the Asia-Pacific region), but both countries are also very different on several aspects (for example, Australia's population is approximately 22.62 million whereas India's population is 1.241 billion). Hence a comparative study of Australia and India should reveal interesting information. Furthermore, a study of Australia and India could illuminate a broader understanding of the two cultures as trade relations between Australia and India have been increasing dramatically over the past decade. The recent Australian government decision to overturn the ban on uranium sales to

India and the Australian Prime Minister's visit to India is expected to further boost and strengthen trade relations between the two countries.

The self-determination theory of motivation (Ryan & Deci, 2000) was considered the most appropriate theory for the present thesis based on an extensive literature review of the major theories of motivation and by asking the study participants in both countries what motivated them. Specifically, four studies were conducted to investigate similarities and differences in work motivation and personality between students and employees in Australia and India. A mixed-methods approach was used in the present thesis because qualitative methods provide a rich view of the domains of interest whereas quantitative methods allow more precise interpretation of relationships within those domains. Semi-structured interviews were utilised in studies one and two, while group differences were tested in studies three and four. In studies three and four, correlational analyses were utilised to investigate relationships among variables.

Studies one and two were qualitative in nature where 62 students (25 Australian and 37 Indian) and 59 employees (17 Australian and 42 Indian) were interviewed to investigate what motivated them to study / work and what were desirable and undesirable personality characteristics of students / workers according to them. A thematic analysis of interview responses revealed that Australian and Indian students and employees had similar motivators such as an intrinsic interest in study / their work and need for achievement. However there were also some culture specific motivators such as work as means to enhance social status among male Indian employees. This theme was interpreted in light of the hierarchical nature of Indian society. Some gender differences were noted as well. For example, Indian female students were motivated to study because education was a tool for them to obtain independence and respect. This need for respect from others and family members was interpreted as a reflection of the male-centric Indian society. However, it must be noted that

there were significantly more females than males in the studies, hence the results may be gender biased.

With regard to personality characteristics, Australian and Indian students and employees considered being conscientious and open to new experiences desirable personality characteristics. Some culture specific themes emerged such as the theme of ‘being political’ as an undesirable personality trait prevalent among the Indian male employees. This theme was interpreted as an aspect of paternalism which characterises most Indian superior-subordinate relationships.

Studies three and four were quantitative in nature where 138 students (61 Australian and 77 Indian) and 128 employees (59 Australian and 69 Indian) were administered measures of intrinsic and extrinsic work motivation, the Big Five personality traits, work ethic and, cultural dimensions (horizontal and vertical individualism and collectivism). In addition, the employee sample was administered measures of basic need satisfaction at work and work locus of control. The results comparing Australian and Indian students showed Indian students scoring higher on self-reliance (a work ethic sub-scale that measures striving for independence) and acceptance of hierarchical relationships (vertical collectivism). Differences in self-reliance were interpreted in terms of cultural differences in the learning atmosphere. Australian students scored higher on conscientiousness and lower on neuroticism than Indian students; which was interpreted in terms of cultural differences in standards of behaviours. Australian and Indian students had similar scores on measures of intrinsic and extrinsic motivation.

The results comparing Australian and Indian employees showed Indian employees scoring significantly higher on pro-leisure attitudes and attitudes towards the productive use of time (work ethic sub-scales). It was proposed that perhaps possessing pro-leisure attitudes were not considered undesirable and hence not part of ‘good work ethic’ in the Indian society.

Indian employees also scored higher on horizontal individualism, horizontal collectivism, vertical individualism and vertical collectivism. Higher scores on all dimensions of horizontal and vertical individualism and collectivism were interpreted in terms of culture specific values of coexistence of individualistic and collectivistic tendencies in the Indian society. Australian and Indian employees had similar scores on measures of intrinsic and extrinsic motivation, the Big Five, basic need satisfaction at work, and work locus of control.

Implications of results for theories relating to personality and work motivation are discussed; also discussed are the implications for practice such as personnel management, incentive systems, and training and development. Strengths and limitations of the present thesis are outlined. The present study's findings suggest important similarities and differences between Australians and Indians which provide a snapshot of underlying cultural values.

*Keywords:* work motivation, personality, culture, Australia, India

**Declaration**

This thesis is submitted to Bond University in fulfilment of the requirements of the degree of Doctor of Philosophy. This thesis represents my own original work towards this research degree and contains no material which has been previously submitted for a degree or diploma at this University or any other institution, except where due acknowledgement is made.

Trishita Chaudhuri Mathew

Date:

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# WORK MOTIVATION, PERSONALITY, AND CULTURE

## CHAPTER ONE

### Overview of Research

#### Research Background

Work motivation and individual differences have been examined extensively in the literature, but limited attention has been paid to the influence of culture on these variables. There is an increasing use of international resources and alliances aimed at better economic management evident in many global companies, but more needs to be known about how cultural issues are related to individual motivation and personality in order to enhance work performance. Furthermore, while it is known that individual differences and motivation are closely linked to human resource performance, what motivates one person may not motivate another and although several theories of motivation exist, the transferability of these theories to different cultures has been questioned (Hodgetts, Luthans, & Doh, 2006; Hofstede, 1980b; Hofstede, 1993; Newman & Nollen, 1996; Townsend & Wrathall, 1997). Additionally, a need to expand the cross-cultural database beyond America, Japan, Hong Kong, and China comparisons has been highlighted as most cross-cultural studies tend to compare and contrast Americans with people from other nations (Tsui, Nifadkar, & Yi Ou, 2007). The present thesis explored similarities and differences in perceived work motivation and personality across two diverse cultures: Australian and Indian. This chapter provides an overview of work motivation, personality, and culture and outlines the rationale, aims, and research questions.

#### Definitions

The term motivation originated from the Latin word *movere*, which means “to move”. However, this definition does not adequately capture the various components and processes associated with human behaviour and hence motivation is better understood by other more comprehensive definitions (Porter, Bigley, & Steers, 2003). Campbell and Pritchard (1976)

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suggested that motivation deals with variables that explain the direction, intensity and persistence of an individual's behaviour when aptitude, skill, comprehension of the task and environmental constraints are held constant. Mitchell (1982) defined motivation as the degree to which individuals intentionally chose to engage in certain specified behaviours. Pinder (1998) defined work motivation as a set of energetic forces that emerged from within an individual and from external sources to initiate work-related behaviour and determine its form, direction, intensity, and duration. As evident from these definitions, motivation is conceptualized along the dimensions of direction, intensity and duration. Direction of motivation refers to individuals' expenditure of effort towards activities they choose; intensity of motivation refers to how much effort needs to be expended and duration of motivation refers to how long effort will be expended over a period of time. Most theories of work motivation attempt to explain how these three dimensions of motivation interrelate to influence behaviour in organisations (Muchinsky, 2006; Steers, Mowday, & Shapiro, 2004).

There are several definitions of culture, but the common underlying theme is that culture is a system of socially transmitted ideas, beliefs, artefacts, values and behaviour patterns that are shared by almost all members of a given social group (Adler, 2008; Buss, 2001; Keesing, 1974; Mueller & Thomas, 2000). These acquired behaviours often become part of the social group through various formal and informal ways and are maintained by mechanisms (such as approval by given social group) which transmit these behaviours to new members of the group (Lehman, Chiu, & Schaller, 2004).

Adler (2008) noted that there is a circular relationship between behaviour and culture. Culture is expressed by people through the values they hold about the world. Values are defined as the general beliefs about what is right and wrong and these values in turn influence the attitudes about appropriate behaviour for a given situation. Attitudes express values and predispose people to act in certain ways and finally, the continually dynamic patterns of

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individual and group behaviour eventually influence culture. Although diversity in culture exists both between and within cultures, within a single culture there are certain behaviours that are encouraged and certain that are discouraged. Norms in a culture are the most acceptable patterns of attitudes, values and behaviour. Some norms, such as laws are very important and are enforced by punishment if violated, whereas other norms such as customs and habits are less important.

While it is apparent that cultures differ in their values, attitudes, and behaviour, the relevant question in the workplace context is - do these differences affect work? Hofstede's (1980a) classic research work on the dimensions of culture demonstrated that differences in work-related attitudes do exist. Hofstede surveyed over 117,000 employees of IBM, a United States multinational corporation, across 40 countries. Subsequently, Hofstede's research covered more than 60 countries and it was found that managers and employees across cultures differed on five major cultural dimensions: individualism versus collectivism, power distance, uncertainty avoidance, masculinity versus femininity and long term orientation versus short term orientation towards life. Building on Hofstede's work, Trompenaars (1993) surveyed 15,000 managers in 40 countries and identified seven cultural dimensions: individualism versus collectivism, achieved versus ascribed status, universalism versus particularism, affective versus neutral, specific versus diffuse, past, present or future orientation and control over nature versus subjugation by nature. Hofstede's and Trompenaars' dimensions are discussed in detail in chapter three.

Individual differences are usually divided into two broad areas of ability and personality. Ability refers to what people are capable of doing and can be classified as cognitive ability and physical ability. Personality can be defined as the relatively stable ways in which people think, feel, believe and act (Goldberg, 1993; Olver & Mooradian, 2003; Porter, Bigley, & Steers, 2003). Several meta-analyses indicate a relationship between

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personality traits and various workplace related criteria such as job performance, career success and job satisfaction (Barrick & Mount, 1991; Connolly & Viswesvaran, 2000; Judge & Bono, 2001; Judge & Ilies, 2002; Salgado, 1997; Tett, Jackson, & Rothstein, 1991). Work motivation and individual differences are closely related as individuals in the workplace can differ in the ways they respond to motivational practices. For example, some people are motivated by money, advancement in career and status, while others are motivated by a challenging job or assignment.

There are several ways in which personality can be conceptualized. The most popular and parsimonious approach is the Big Five personality traits (McCrae & Costa, 1997; Parks & Guay, 2009). The Big Five include: openness to experience, conscientiousness, extraversion, agreeableness and neuroticism. Openness to experience encompasses willingness to take risks, seek out new experiences and general curiosity about life. Conscientiousness includes hardworking, persevering and generally a drive for perfection in one's activities. Extraversion covers sociable, an active outlook and being talkative, while neuroticism includes tendency to experience negative emotional states such as depression, worry and insecurity. Agreeableness comprises of general ability to get along with others and cooperation (Barrick & Mount, 1991; Costa, McCrae, & Dye, 1991; Porter, Bigley & Steers, 2003). Judge and Ilies (2002) conducted a meta-analytic review of the relationship of the Big Five to performance motivation and found that conscientiousness had a consistently strong positive relationship, while neuroticism had a consistently strong negative relationship with motivation. In addition to the Big Five, some other personality characteristics that have been found to influence work performance are locus of control (Ng, Sorenson, & Eby, 2006), a belief that either the individual or external factors control events in life; and work ethic (Miller, Woehr, & Hudspeth, 2002), a dimension of personality which refers to work values.



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The relationships between work motivation, personality and culture are developed in subsequent chapters.

### **Why Study India and Australia?**

Former Australian Prime Minister Kevin Rudd (2008) stated that Australia and India were natural partners due to several similarities between the countries and that the full potential of the partnership is continuing to develop with the Australian government committed to take the relationship further. India and Australia are famously known to have the three C's in common: curry, cricket and the Commonwealth (Harcourt, 2007), but have much more in common as well, such as both countries are the two biggest democracies in the Asia-Pacific region, both countries enjoy a free press and an independent judicial system and both countries share English as the main language of commerce and industry (Australian Parliament, 1998). However, despite several similarities the two countries are also very different: Australia's population is 22.62 million whereas India's population is 1.241 billion. Australia is classified as a higher income country with a Gross Domestic Product (GDP) of 1.372 (US\$ trillion), while India is classified as a lower middle income country with a GDP of 1.848 (US\$ trillion: The World Bank, 2012). Furthermore, Australia is classified as an individualist nation while India is classified as a collectivistic nation (Hofstede, 1980a). Hence, a study of Australia and India should reveal interesting information due to the commonalities and the differences between the two countries.

Relations between Australia and India were slow to develop even though the first trade link between Australia and India was established as early as 1893 when Australia imported camels from India to work in the outback. Coal was the one of the earliest exports to India. Indian workers were also recruited to work in Queensland's cane fields and fruit plantations. However, neither country's government made any serious effort to encourage trade development (Australian Parliament, 1998). Conversely, the last few years have seen a

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dramatic increase in trade relations between Australia and India (Hebbani, 2008). Current Australian Prime Minister Julia Gillard stated that India was Australia's fourth largest export market worth nearly \$16 billion to Australia and with potential to grow larger (Australian Associated Press [AAP], 2011). Chief Economist, Australian Trade Commission, Tim Harcourt elucidated that one reason why India was a lucrative market was because it has a growing middle class of 300 million people with a growing purchasing power of approximately AUD 85 billion (2007). Another reason, according to Moignard (2008), Austrade's Senior Trade Commissioner for India, is that structural reforms over the past decade have aided India to become one of the fastest growing, developing economies. Parakala (2008), KPMG Australia's India Business Practice National Leader, stated that opportunities in India were emerging in the power sector, the transport sector, ports, airports and railways. However, Parakala cautioned that Australian businesses needed to move fast as they faced competition from companies from the United States, United Kingdom and Spain. Given the current emphasis on global diversity in the workplace, being aware of values underlying cultures, understanding basic cultural differences and respecting these differences, could provide the necessary competitive edge (Hebbani, 2008). The findings from the present study could shed light on some of the values underlying both cultures which could be beneficial to organisations in both countries.

### **Rationale and Aims of the Present Thesis**

There are three main reasons why the present research should be undertaken: First, as stated by several researchers (for example, Hofstede, 1980b; Newman & Nollen, 1996; Townsend & Wrathall, 1997) the applicability of Western motivation theories to different cultures needs to be examined. Newman and Nollen (1996) in their empirical study comparing European and Asian work units found that financial performance of a work unit was higher when managerial practices in the unit were congruent with the national culture.

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Wong and Maher (1998) highlighted the common misconception that people had about the Chinese and Japanese behaving in a similar manner due to similarities in the countries' cultural and historical backgrounds, physical features, and geographical proximity. Wong and Maher cautioned that Chinese Confucian-based business ethics were very different from the Japanese Shinto-based business ethics which had implications for how to successfully conduct business in either country. If cultural differences that affect how businesses function exist between geographically proximal countries, the notion that what works in the West will work in non-Western countries must be questioned (Neelankavil, Mathur, & Zhang, 2000). Hence, in the present thesis participants were interviewed to determine what motivated them and these findings were related to existing motivation theories to identify the most relevant theory. Finally, participants from Australia and India were tested on levels of motivation.

Second, Tsui, Nifadkar, and Yi Ou (2007) found that most cross-cultural researchers tended to use American models and analysed how other nations were different from the Americans. The researchers suggested that the main reason for this emphasis on America was that an existing body of literature was already available. By using an existing model in other nations, the boundary conditions of the model could be tested and identification of cross-cultural differences were useful for American multinational organisations. Tsui et al. analysed 93 empirical studies conducted from 1996 to 2005, published in 16 leading management journals in relation to organisational behaviour and national culture. The researchers reported that in the 93 studies analysed, a total of 87 nations were studied, with United States being studied in 84% ( $n = 78$ ) of the studies, followed by Japan (32%,  $n = 30$ ), Hong Kong (29%,  $n = 27$ ) and China (28%,  $n = 26$ ); India and Australia were studied in 19% ( $n = 18$ ) and 16% ( $n = 15$ ) studies only. Hence, the cross cultural research database needs to be expanded beyond America, Japan, Hong Kong and China comparisons, which the present thesis aimed to do.

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Finally, the timing for such a research project is apt as business and diplomatic relations between Australia and India are increasing (Hebbani, 2008; Sharma, 2011) and more needs to be known about the people in the both countries. The current Australian Prime Minister Julia Gillard commented that the Australian government's recent decision to overturn the ban on uranium sales to India would further boost trade and strengthen Australia's relationship with India (AAP, 2011). It is acknowledged that both countries have a multicultural population with several sub cultures and while sampling each sub culture is beyond the scope of the present study, it is hoped the information from the study will add to the body of knowledge on work motivation, personality and culture of the people in both countries. Specifically, with business relations increasing between Australia and India, the differences in sources of motivation, worker personality characteristics and cultural differences could have utility to expatriate managers in both countries. The findings could also be useful for organisations setting up firms in either country as it aids in increasing cultural awareness, identifying areas for training and development and designing effective reward systems.

In summary, the present thesis aimed to test the transferability of a Western motivation theory to a non-Western culture by comparing the content of interviews of Australian and Indian participants, expand the cross cultural research database beyond America, Japan, and China comparisons, and explore the similarities and differences in levels of work motivation, personality, and culture in Australia and India through surveys. The general research questions, hypotheses and proposed sub-studies of the thesis are discussed in the following sections.

### **General Research Questions and Hypotheses**

There are four main research questions and corresponding hypotheses: 1) Can a Western motivation theory successfully be transferred to a non-Western context? 2) Are there

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any differences in the personality profiles of Australian and Indian students and employees?

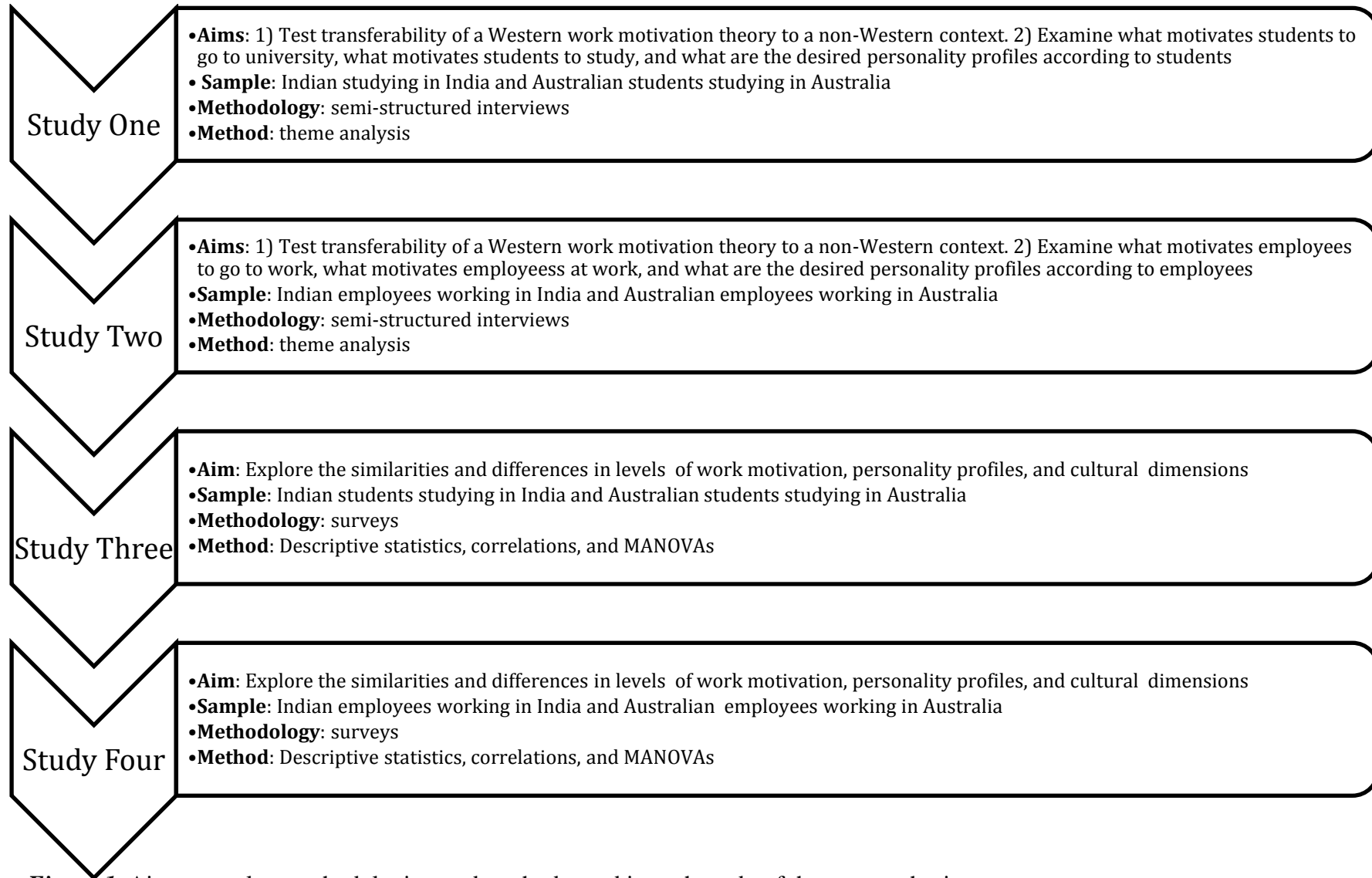
3) Are there any differences in sources of motivation of Australian and Indian students and employees? 4) Explore the similarities and differences in levels of work motivation, personality profiles, and cultural dimensions of Australian and Indian employees and students.

It was hypothesised that there would be differences in the personality profiles of Australian and Indian students and employees, specifically in terms of the Big Five, work ethic and work locus of control. It was also hypothesised that there would be differences in the sources of motivation of Australian and Indian students and employees. Specific research questions and hypotheses were formulated and addressed in chapters six and seven.

### **Research Trajectory**

The present study was divided into four discrete studies. The primary aim of studies one and two were to test the transferability of a Western work motivation theory to a non-Western context and to examine what motivated students and what motivated employees in India and Australia. Furthermore, desirable personality profiles of students and employees in India and Australia were also investigated. The primary aim of studies three and four were to explore similarities and differences in levels of work motivation, personality profiles, and cultural dimensions between Indian and Australian students and employees. The four studies are outlined in Figure 1.

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*Figure 1.* Aims, samples, methodologies, and methods used in each study of the present thesis

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### **Overview of the Contents of the Subsequent Chapters**

In chapters two to four, literature on empirical evidence and theories on work motivation, personality, and culture were examined. In these chapters, the relationships between the three variables: work motivation, personality, and culture are also examined. Specifically, chapter two is a conceptual review of work motivation theories and their validity across cultures, in chapter three the literature on the cultural underpinnings of personality and cultural differences affecting the workplace was examined, followed by chapter four which reviewed the literature on the relationship between personality and work motivation. Chapter five is a discussion on the methodology and methods used in the present study and the various methodological issues of a cross-cultural study. Published studies on the areas of interest comparing India and Australia are presented in Chapter six. Chapter six also encompassed studies 1 and 2, while chapter seven outlined studies 3 and 4 (see Figure 1 for study details). Finally chapter eight comprises the general discussion and conclusion of the thesis.

## CHAPTER TWO

### **Work Motivation Theories: The Quest for a Culturally Appropriate Theory**

In the area of work and organisational psychology, work motivation theories are considered to be one of the most researched, well-defined and wide-ranging (Latham & Pinder, 2005; Woods & West, 2010). Generally theories of motivation can be classified as content theories or process theories. The aim of content theories is to identify factors associated with motivation, whereas the aim of process theories is to explicate the processes underlying motivation. The most notable content theories are: Maslow's (1943) needs hierarchy theory, McClelland's (1965) achievement motivation theory, Herzberg, Mausner and Snyderman's (1959) motivation-hygiene theory, Hackman and Oldham's (1976) job characteristics theory and Ryan and Deci's (2000) self-determination theory. The salient process theories are: Vroom's (1964) expectancy theory, Adams' (1963) equity theory, and Locke and Latham's (1990) goal setting theory (Steers, Mowday & Shapiro, 2004). A two-pronged approach was undertaken to identify a culturally appropriate theory for the present thesis. First, a literature review of content theories of motivation was undertaken and is presented in this chapter and second, identification of content domains of work motivation in India and Australia was undertaken through semi-structured interviews, presented in chapter six of the present thesis. As one of the aims of the present thesis was to investigate if there were differences in sources of motivation, which is more relevant to the content theories of motivation, only the content theories of motivation and literature on their cross-cultural validity were considered. However, a review of the process theories can be seen in Appendix A

### **Content Theories of Motivation**

**Maslow's Needs Hierarchy Theory (1943).** Maslow (1943) suggested that human beings were motivated by their needs which are arranged in a hierarchy of importance, where



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basic needs need to be gratified first before moving onto higher level needs. The needs in ascending hierarchical order are physiological needs, safety and security needs, need for belongingness, need for self-esteem and finally, the need for self-actualisation. Physiological needs refer to basic needs such as hunger, thirst and sex. Maslow explained if a person was deprived of all needs, then the person would strive to gratify the basic physiological needs first. Basic safety and security needs are safety from being attacked by wild animals, shelter from extreme temperatures, and safety from being subjugated and so on. However, Maslow stated that when people do not have to fear for their lives, safety needs manifest itself in other ways such as people seeking tenures in jobs, having a savings account, taking out insurance policies for various life events and a general tendency to prefer the familiar versus the unfamiliar. If a person's physiological and safety needs were satisfied then they would be dominated by a need for belongingness which is a need for affection and a place in the group. Self-esteem needs refer to the need of people to have a positive evaluation of themselves and be perceived positively by others as well. These needs encompassed auxiliary needs of achievement, freedom, independence, recognition and appreciation. The highest order needs were the self-actualisation needs, being able to reach one's fullest potential, or as Maslow stated "what a man can be, he must be" (pg. 382).

Maslow (1943) further stated that people needed to have the freedom to pursue and express their needs and that the hierarchy of needs was not fixed rigidly as there were some exceptions to how people fulfilled their needs. Additionally, Maslow proposed that while he had stated that one would move onto the higher level needs only if the lower level needs were satisfied, in reality most people were simultaneously partially satisfied and partially unsatisfied in their basic needs. Regarding generalisability across cultures, Maslow did not claim universality of these needs, but stated that the needs were relatively more universal than superficial differences across cultures such as differences in food tastes and appearances.

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The main problems about Maslow's theory cited in the literature are operationalisation of constructs, the testability of the theory (see Wahba & Bridwell, 1976 for a review), the lack of support of the hierarchy of needs across cultures, the utility of the theory in the organisational / industrial setting (Barling, 1977) and not including a need to learn language and other cultural customs and behaviours (Neher, 1991). Regarding cultural differences in the rank order of needs, Mathur, Zhang, and Neelankavil (2001) examined managerial motivational factors across the United States, Philippines, China, and India. The researchers developed a customised measure of managerial motivation based on Maslow's hierarchy of needs, where 12 items measured job and rewards related needs, social interaction needs, personal growth and ego needs and self-actualisation needs. The results indicated that American managers assigned most importance to financial rewards, whereas financial rewards were least important for the Chinese managers. Indian managers attached least importance to social interaction needs whereas they attached most importance to gaining higher social status (personal growth and ego needs). American managers reported least importance to gaining higher social status. Regarding self-actualisation, American managers attached greatest importance to it while the Chinese managers thought it to be least important. A longitudinal study following a group of managers across the first five years of their careers also found limited support for Maslow's hierarchy of needs (Hall & Nougaim, 1968). However, it must be noted that in all the studies reviewed several different measures of Maslow's theory were used which could explain the lack of support, but also reiterates the issue about the difficulty in operationalising the constructs of the theory. While the Mathur et al. study demonstrates important differences in rank order of needs among different culture, other studies, due to limited empirical support of the theory (Dye, Mills, & Weatherbee, 2005) and the difficulties in operationalising theory constructs (Wahba & Bridwell, 1976)

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Maslow's (1943) theory of motivation was not considered for appropriate for the present thesis.

**McClelland's Achievement Theory (1965).** McClelland proposed that at any given time, individuals possessed multiple, often competing needs that motivated behaviour when initiated. McClelland's achievement theory posited individual differences in the extent to which people were motivated by the needs for achievement, affiliation and power. Individuals with strong needs for achievement were motivated by challenging tasks and those tasks over which they had some control, whereas individuals for whom achievement needs were less salient preferred less challenging tasks and those tasks that had a high probability of success. McClelland proposed that the need for achievement induced entrepreneurial behaviour, which in turn led to economic growth. Individuals with strong needs for affiliation were motivated by tasks in which they could work with and help other people, whereas individuals with strong needs for power were motivated by the desire to influence others rather than being successful. McClelland argued that, at any given time, individuals possessed several often competing needs that served to motivate behaviour when activated, in contrast with Maslow's notion of a steady progression over time up a hierarchy (1965). Thus far, the most researched area of McClelland's model is the need for achievement (Murray, Poole, & Jones, 2006; Steers, Mowday, & Shapiro, 2004). However, McClelland's proposition that there was a strong positive correlation between need for achievement and economic growth was challenged by several researchers who tested the relationship and found a negative relationship between need for achievement and levels of economic growth (Finison, 1976; Gilleard, 1989; Mazur & Rosa, 1977).

Studies on cross-cultural comparisons of need for achievement have found some interesting results. Sagie, Elizur, and Yamauchi (1996) examined the need for achievement in samples from five countries (United States, the Netherlands, Israel, Hungary, and Japan)

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classified as individualistic, collectivistic or in between the dimensions of individualism and collectivism. The researchers hypothesised that the strength of the need for achievement would differ across individualistic and collectivist societies. Individualistic societies such as the United States were characterised by an emphasis on individual achievement, goal, and welfare whereas collectivistic societies such as Japan and Hungary were characterised by group membership, communal goals and group welfare preceding individual welfare. Hence, the need for achievement would be strongest in individualistic societies, whereas in collectivistic societies achievement in the long term would be related to the group's successes. Results revealed that that the hypotheses were supported as achievement tendencies were highest for the United States sample and lowest for the Japanese and Hungarian samples.

In the particular case of India, the relevance of McClelland's (1965) theory was questioned as when resources were scarce as they were in India, high achievement needs among individuals would hinder helping behaviour (Sinha & Pandey, 1970). Agrawal and Misra (1986) found that achievement in the Indian context was different from its traditional conception as outlined in McClelland's theory. For example, Agrawal and Misra found that achievement amongst rural and urban Indian samples encompassed family-related and societal goals such as family approval, social acceptance, social harmony and development, and progress of the family. Similarly, Tripathi and Cervone (2008) in a study comparing achievement motivation among Indian and American corporate professionals found that while both samples did not differ in overall levels of motivational strength, Indians and Americans differed significantly in the expression of achievement motivation. The Indians tended to base their sense of achievement through concerns for extended family, co-workers and the community. Due to the differences in conceptualisation of achievement in

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McClelland's theory and what it entailed in India, the achievement theory was not considered appropriate for the present thesis.

**Herzberg's Motivation-Hygiene Theory (1959).** Herzberg (1959) elucidated the motivational effect of satisfaction of needs by conducting two sets of interviews to determine what motivated and what demotivated people at work. From their interview findings, Herzberg and his associates produced a list of factors that contributed to satisfaction at work, called the motivation factors and a list of factors that contributed to dissatisfaction at work, called the hygiene factors. The motivation factors were proposed to be an intrinsic aspect of the work performed such as achievement, recognition, nature of the work (challenging), responsibility, and opportunity for advancement. When these motivation factors were present in a job, individuals' basic needs were satisfied leading to positive feelings and improved performance. On the other hand, the hygiene factors were related to the work environment such as organisational policy, administrative practices, supervision, interpersonal relations (essentially with the supervisor), physical working conditions, benefits, salary and job security. When these hygiene factors were appropriately addressed, job dissatisfaction was removed and performance improved. However, performance improved only to a certain extent and the hygiene factors could not be relied upon to realise highest work potential or generate positive feelings (Miner, 2005).

On reviewing Herzberg's theory (1959), House and Wigdor (1967) found that the theory was "methodologically bound" (pg. 371) as Herzberg and his colleagues asked people what motivated and demotivated them which could have resulted in biased data as people tended to attribute successes to their own efforts, but tended to attribute failures to environmental reasons (for example, there were insufficient resources to carry out the task). Other researchers (for example, Dash & Singh, 2008; Smerek & Peterson, 2007) have also noted the limitations of the theory being based on the narration of critical incidents of what

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motivated and demotivated the respondents. Empirical investigations of Herzberg's theory have found mixed results. For example, Basset-Jones and Lloyd (2005) surveyed 3,200 participants and found that Herzberg's theory was still valid almost 50 years after it had been developed. Conversely, Usugami and Park (2006) while studying Korean and Japanese executives' motivation found that praise for job performance (recognition) was a hygiene factor for Korean executives contrary to Herzberg's proposition, but a motivational factor for Japanese executives congruent with Herzberg's suggestion. Similarly, Smerek and Peterson's (2007) study found no clear delineation between the motivational and hygiene factors. Dash et al. (2008) studied the application of the motivation-hygiene theory in an information technology enabled services (ITES) organisation in India and found some of the hygiene factors such as interpersonal relations and organisational policy were considered motivational factors for the respondents.

Regarding studies which did not find support for Herzberg's study, Pinder (2008) noted that some of the major components of the theory have been misinterpreted and inappropriate instruments have been employed to examine the theory. Nevertheless, Pinder contended that even if the theory was misinterpreted or incorrectly examined, it was not clear whether the theory should be re-examined, discarded or put into practice in organisations. Due to the empirical evidence for Herzberg's (1959) motivation-hygiene theory being contradictory in nature and a lack of reliable instruments available, this theory was not considered appropriate for the present thesis.

**Hackman and Oldham's Job Characteristics Model (1976).** Hackman and Oldham suggested that Herzberg's (1965) theory assumed that the motivating factors would increase the work motivation of all employees, but there was evidence that some individuals responded more positively to enriched jobs than others. Therefore, based on prior research findings that individual differences in people moderated their reactions to complexities and

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challenges at work, Hackman and Oldham (1976) proposed the job characteristics model.

Hackman and Oldham posited that five core job dimensions; skill variety (degree to which a job requires a variety of skills), task identity (the degree to which a job produced a visible outcome), task significance (the impact of the job on the lives of the other people or the organisation), autonomy (the degree to which a person has independence at work) and feedback (information on the effectiveness of a person's work) triggered three psychological states of experienced meaningfulness at work, experienced responsibility at work and knowledge of results. Provision of skill variety, task identity and task significance were proposed to enhance the psychological state of experienced meaningfulness at work; autonomy at work enhanced the psychological state of experienced responsibility at work; and provision of feedback was proposed to enhance the psychological state of knowledge of results. These three psychological states in turn led to several positive personal and work outcomes. However, the link between the core job dimensions and psychological states were posited to be moderated by individual differences in need for personal growth.

Hackman and Oldham (1976) proposed that motivation levels would be the highest when all three of the psychological states were present. For example, if a person had high task identity, that is, the person could see a tangible outcome of a job, but did not experience responsibility or could not be held personally accountable for the work produced, then motivation was likely to be low. Hackman and Oldham also outlined the concept of a Motivating Potential Score (MPS), which was the degree to which a job had the potential to induce internal work motivation. Internal work motivation was proposed to be the highest when certain conditions were met. Firstly, the job should be high on at least one of the three job dimensions that led to the psychological state of experienced meaningfulness at work; the job should be high on autonomy; and finally the job should be high on feedback. A specially designed instrument, the Job Diagnostic Survey, was utilised to measure all the variables in

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the job characteristics model. The results of the study supported the validity of the job characteristics model (Hackman & Oldham, 1976).

In a meta-analysis of the validity of the job characteristics model, Fried and Ferris (1987) concluded that while the five dimensions in the job characteristics model were not replicated, results did support the multidimensional nature of the model. Further, the relationship between job characteristics and psychological states was supported and more consistent than the relationship between job characteristics and the personal and work outcomes. Additionally, it was found that while the need for personal growth did moderate the job characteristics-work performance relationship, these effects were chiefly due to statistical artefacts or errors due to the statistical technique used for analysis (Fried & Ferris, 1987).

In regards to cross-cultural comparisons, there were some cultural differences in the importance of the five dimensions of the model. For example, Roe, Zinovieva, Dienes, and Horn (2000) studied job characteristics and work motivation in Bulgaria, Hungary, and the Netherlands and found that feedback did not seem to be an important source of motivation for the Bulgarian workers, whereas the role of task identity was not important for the Hungarian workers and job autonomy was the most important determinant of motivation among the Dutch workers. Roe et al. interpreted the differences among the countries being due to differences in culture and the state of the economy and concluded that local differences should be taken into account while developing a theory.

Regarding job autonomy, Robert, Probst, Martocchio, Drasgow, and Lawler (2000) in a study comparing respondents from the United States, Mexico, Poland and India found that empowering employees in India actually led to dissatisfaction, whereas empowerment was positively associated with satisfaction for the other three samples. Robert et al. posited that because India is a high power distance country where a hierarchical structure is preferred,



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provision of autonomy can lead to employees feeling directionless and therefore dissatisfied. Erez (2010) in a comprehensive review of the job characteristics model noted the lack of attention to interpersonal relations in the theory. Furthermore, Erez highlighted that in some cultures group-based job enrichment was valued more than individual-based job enrichment. For example, the quality control circles<sup>1</sup> in Japan and participatory labour-management teams in Sweden. Erez suggested that cultural values such as collectivism and power distance would influence job design and should be taken into account. Due to the job characteristics model (1976) being culturally bound, this theory was not considered appropriate for the present thesis.

**Ryan and Deci's Self-Determination Theory (2000).** The self-determination theory is an empirically based theory of motivation. Ryan and Deci classified motivation along a continuum from amotivation, a complete lack of motivation to intrinsic motivation, where a task or an activity is undertaken because it is interesting. In between amotivation and intrinsic motivation is extrinsic motivation, where a task or an activity is undertaken due to external circumstances. Extrinsic motivation is further classified into a continuum of external regulation, introjected regulation, identified regulation to integrated regulation. External regulation is proposed to be the least autonomously motivated behaviour, where individuals are motivated by an external demand or a reward. Introjected regulation is proposed to be a controlled form of regulation, where individuals undertake activities or tasks in order to avoid guilt, anxiety or to enhance self-esteem. Identified regulation is proposed to be more autonomous than introjected regulation as individuals consciously value a behavioural regulation and accept the action as their own. Finally, the most autonomous form of extrinsic

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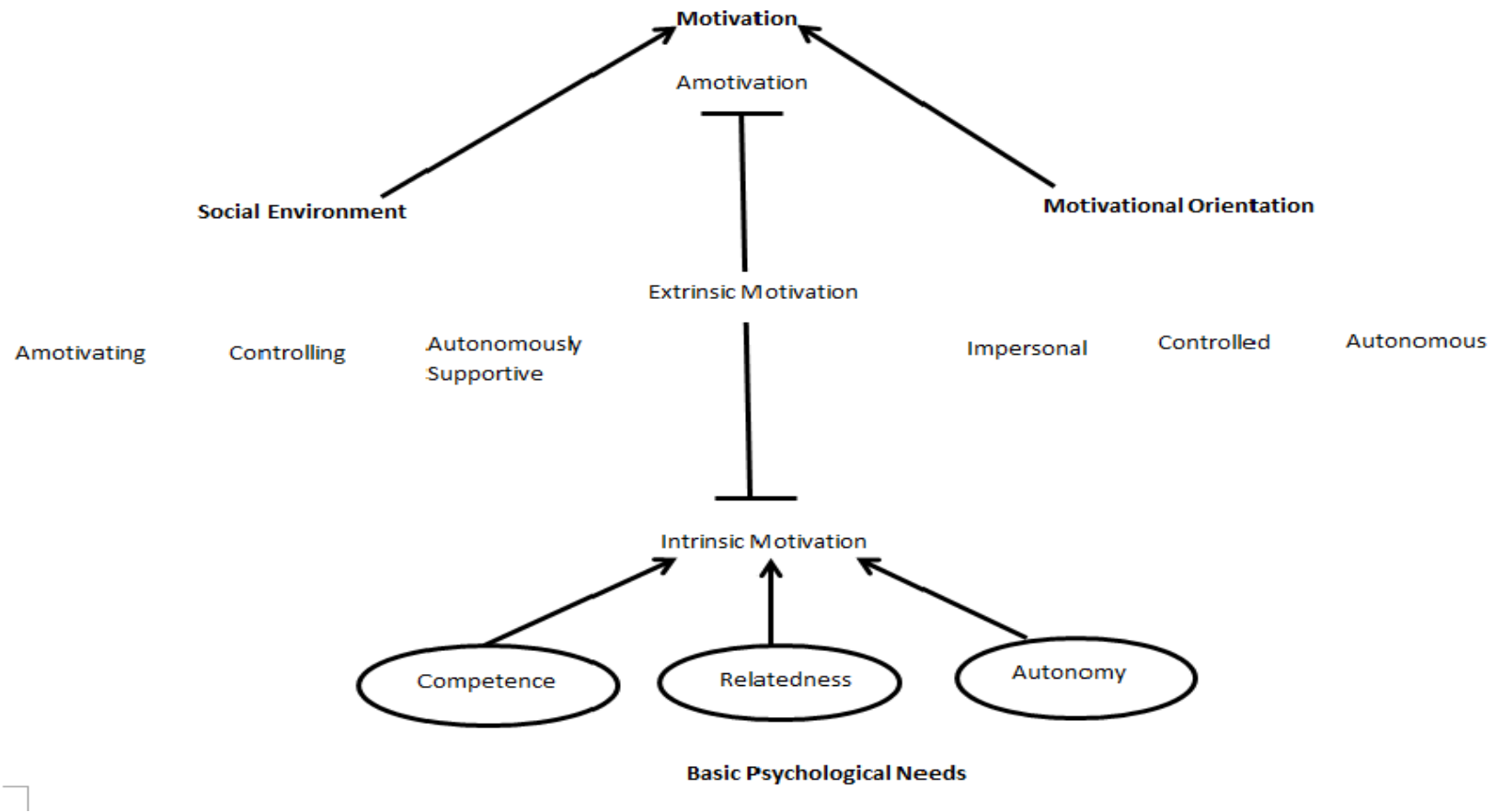
<sup>1</sup> Quality control circles are small groups of employees from the same area of work who meet regularly to identify, discuss, and solve problems in their areas of work, present recommendations to the management, get approval, and implement changes at work based on the recommendations (Munchus, 1983).

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motivation is integrated regulation where identified regulations are integrated with the self and are proposed to be congruent with individuals' needs and values.

Furthermore, Ryan and Deci (2000) suggested that amotivation, extrinsic motivation and intrinsic motivation were state-like concepts as they related to activities. However, these state-like variables could be predicted from the immediate social environment of individuals which could range from autonomously supportive, to controlling, to amotivating; and individual differences in motivational orientations, which could range from autonomous, to controlled, to impersonal. Individual differences in motivational orientations were proposed to be more trait-like concepts. Hence, the degree to which individuals would be intrinsically motivated could be predicted from their motivational orientation and the degree to which their immediate social environment supported autonomy. Additionally, Ryan and Deci proposed that the fulfilment of three basic psychological needs of competence, relatedness, and autonomy ensured intrinsic motivation. When individuals felt competent, had autonomy and felt connected with other people, then intrinsic motivation was enhanced (Ryan & Deci, 2000). The theory of self-determination is summarised in Figure 2.

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**Figure 2.** Summary of the self-determination theory: Influences of the social environment and individual differences in motivational orientation on motivation which ranges from amotivation, extrinsic motivation, to intrinsic motivation. Fulfilment of the three basic psychological needs of competence, relatedness, and autonomy enhance intrinsic motivation.

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Deci et al. (2001) tested the relevance of the self-determination theory to the workplace in a cross-cultural context, where a sample of Bulgarian employees was compared to a sample of employees in the United States (U.S.). The researchers chose Bulgaria as it is classified as a collectivistic society, whereas the U.S. is classified as an individualistic society. The results of the study revealed that the degree to which the work environment was supportive of autonomy was predictive of satisfaction of the three basic psychological needs and the satisfaction of needs in turn were found to predict task engagement and well-being. Indicators of well-being were higher self-esteem and lower anxiety. Based on the results of the study, Deci et al. concluded that the three basic psychological needs of autonomy, relatedness and competence were universally valid.

Other cross-cultural studies have found support for the self-determination theory as well. For example, Artelt (2005) in a 26-country study comprising of 15 year olds found that the constructs of intrinsic and extrinsic motivation were similarly interpreted across all countries. Yet another example is Hahn and Oishi's (2006) study which evaluated the self-determination theory in a sample of older and younger adults in from United States and Korea. Results of the study revealed that the three key psychological needs of autonomy, competence, and relatedness proposed by the self-determination theory were found to be valid across ages and both cultures. However, there were some cultural differences found in the order of importance of the specific needs. While Americans rated self-esteem as their most important need, older Koreans rated self-actualisation as their most important need and younger Koreans rated autonomy as the most important need. Furthermore, it was found that while the need for money for luxury was associated with negative affect among the younger Americans, there was no association of negative affect with money for luxury among both younger and older Koreans. Hahn and Oishi suggested that money was perhaps a more important need for Koreans than for Americans.

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A point to consider with regard to the cross-cultural validity of the self-determination theory is Markus and Kitayama's (2003) argument that in some cultures individuals do not perceive themselves as independent of significant others (i.e. they have an interdependent sense of self) and hence their behaviour may not be completely autonomous and yet they have been found to have high subjective well-being. In other words, for people in cultures where an interdependent sense of self is fostered, autonomy and choice may not be as important as in cultures where an independent sense of self is the norm. To investigate the cultural differences in the need for autonomy, Rudy, Sheldon, Awong, and Tan (2007) examined the continuum of motivation proposed by Deci and Ryan (2000) in relation to the subject of motivation. The subject of motivation could be inclusive, for example, including the individual and their significant others or could include only the individual. Rudy et al. hypothesised that for people from collectivistic cultures, psychological well-being would be greater when autonomy was inclusive of the individual and their significant others. The study participants were Chinese Canadians (collectivist culture), Singaporeans (collectivist culture), and European Canadians (individualistic culture). Results partially supported the hypothesis as it was found that individual autonomy was positively associated with psychological well-being in all three cultural groups. However, inclusive autonomy was associated positively with psychological well-being in the Chinese Canadian and Singaporean participants, but not the European Canadian participants. Rudy et al. concluded that the results supported the self-determination theory's proposition that autonomy would lead to greater well-being, but also supported the proposition that people from collectivist cultures would have an interdependent sense of self as inclusive motivation was positively associated with well-being in the collectivistic cultures in the study.

However, other researchers (for example, Chirkov, Ryan, Kim, & Kaplan, 2003; Vansteenkiste, Zhou, Lens, & Soenens, 2005) argued that it was conceptually incorrect to

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equate autonomy with individuality as autonomy referred to self-endorsement of one's behaviour and not a separation of self from significant others. Jang, Reeve, Ryan, and Kim (2009) studied the importance of the three basic psychological needs of competence, relatedness, and autonomy among collectivistically oriented South-Korean high school students. Jang et al. found that the three basic psychological needs were important to the learning experiences and associated with positive affect amongst the students. Besides several cross-cultural studies supporting the validity of the self-determination theory, the theory has been found to be valid in various domains such as the workplace (Deci et al., 2001), exercise (Edmunds, Ntoumanis, & Duda, 2006), educational practice (Niemic & Ryan, 2009), and relationships (Patrick, Knee, Canevello, & Lonsbary, 2007). Hence, the theory of self-determination was considered an appropriate choice for the present thesis.

In this chapter, empirical evidence in the literature on several content theories of work motivation were reviewed with the aim of identifying a culturally appropriate theory. Some theories were considered inappropriate due to the constructs of interest being culturally bound; contradictory findings in the literature about the theory; and problems with operationalisation of constructs. The theory of self-determination (Ryan & Deci, 2000) was considered appropriate as several cross-cultural studies have found evidence to support its validity and several studies demonstrated the validity of the theory across various different domains. Hence, in the present thesis the theory of self-determination was chosen to investigate similarities and differences in work motivation between Australian and Indian students and employees.

### CHAPTER THREE

#### **Cultural Underpinnings of Work Behaviour and Personality**

##### **The Importance of Socio-Cultural Awareness**

There are two main reasons why the influence of culture should be taken into account. First, not taking culture into account can be a costly mistake (Dalal & Misra, 2010) and second, cultural differences continue to exist in some areas which affect work (Nisbett & Norenzayan, 2002; Sanchez-Burks et al., 2003; Varnum, Grossman, Kitayama, & Nisbett, 2010). In the following sections research studies and literature from various fields are presented to support these two reasons.

The first example is from the field of Indian history; the Indian soldiers' revolt of 1857 against the British Empire is a classic example of negative consequences of not taking cultural values into consideration. Although the revolt was a failure, it was beginning of the end of the British rule in India. There were several causes of the revolt, but the immediate cause were reports of the new rifle cartridges being greased with pigs' and cows' fat; the ends of these cartridges had to be bitten off before being loaded into the rifles. Pigs are considered taboo to the Muslims while cows are considered sacred to the Hindus, resulting in both Muslim and Hindu Indian soldiers refusing to use the rifles and leading to a mutiny (Baker, 1991; Mukherjee, 1990; Nayder, 1992).

A more recent example is from business studies; when India opened its doors to globalisation, a popular cereal producing organisation set up a branch there. Indians like to start their day with something warm to eat and therefore poured warm milk on the cornflakes only to see it disintegrate completely (Bhabha, 2005). Due to this oversight of not taking cultural norms into account, the organisation had to pull out the cornflakes from the market and reengineer them to withstand warm milk (Chavan, Gorney, Prabhu, & Arora, 2009). Yet another example from the field of business is the introduction of washing machines in India.

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This particular company's washing machines were doing well in all international markets except India, especially South India. On investigating it was found that garments peculiar to the South Indians were made of very fine cotton or silk and often six to nine yards (5.5 metres to 8.2 metres) long. There was a millimetre-wide gap between the machine's agitator and drum and these garments were getting caught and torn in that gap. Implementing a global design without adequate cultural research proved costly for the organisation (Chavan et al., 2009).

The second reason why the influence of culture should be taken into account is that cultural variation has been demonstrated in several areas of work such as: communication styles (Sanchez-Burks et al., 2003), cognition (Choi, Nisbett, & Norenzayan, 1999; Fiske, Kitayama, Markus, & Nisbett, 1998; Nisbett & Norenzayan, 2002; Nisbett, Peng, Choi, & Norenzayan, 2001; Varnum, Grossman, Kitayama, & Nisbett, 2010), and subjective well-being (Diener, Oishi, & Lucas, 2003; Heine, Lehman, Markus, & Kitayama, 1999). In a series of four experiments across several cultural groups (United States, Korea, China, Thailand, Japan, Singapore, and Taiwan), Sanchez-Burks et al. (2003) found that there were East-West differences in the interpretation of indirect feedback (such as facial expressions) in work settings but no differences in interpretation in social settings. These differences were apparent even when individualism-collectivism and work and non-work settings across cultures were controlled. The results of the study implied that in some cultures relational concerns were important even in work settings and failure to take that into account could lead to misunderstanding and miscommunication at work. Furthermore, Pagell, Katz, and Sheu (2005) found that it was important to be aware of cultural values because cultural differences in communication affected how managers allocated resources and managed production.

Fiske, Kitayama, Markus, and Nisbett (1998) proposed individuals' cognitive, emotional, motivational and behavioural processes were influenced by their respective



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cultures. The authors posited a framework where behaviour was influenced by collective reality, socio-psychological processes, individual reality and psychological tendencies. Collective reality comprised of core cultural ideas such as what is moral and what is good. These cultural ideas combined with ecological, economic and socio-political factors influenced socio-psychological processes such as customs, practices, norms and institutions. Individual reality was where these core ideas and practices were reinforced and personalised in the immediate environment such as school, home and workplace and ultimately affected psychological structures and processes leading to behaviour. One of ways in which these cultural differences manifested themselves was the holistic versus analytic way of thinking. Fiske et al. posited that Asians were more likely to pursue holistic thinking whereas Westerners were more likely to pursue analytic thinking. Holistic thought processes involved relational versus categorical grouping of objects. For example in Chiu's (1972) study, when asked to group two or three objects which were alike, East Asian children grouped human figures together because the mother takes care of the child, whereas the American children grouped objects together based on observable parts such as grouping two human figures together because they both held guns.

Holistic thinking was posited to be the reason why East Asians were sensitive to situational influences (Fiske et al., 1998). For example, East Asians were more likely to describe a person in reference to a particular situation such as 'John is very patient with his students' as opposed to the context-free 'John is a very patient' person. However, when concrete behavioural information was provided, East Asians were as likely as Westerners to provide context-free descriptions. The implication of this cultural difference was that it could lead to misunderstandings in the workplace especially in perceptions of dishonesty. For example, for Westerners any deviance from desirable behaviour could be considered as evidence for dishonesty, regardless of social or situational constraints. Whereas, the East

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Asians were more likely to consider and accept that a person's behaviour could be influenced by social obligations and pressures (Choi, Nisbett, & Norenzayan, 1999).

Another feature of holistic thinking is dialectical reasoning and lesser use of formal logic. East Asians are proposed to be comfortable with dialectical reasoning or with the existence of contradictions. When presented with contradictory situations such as a conflict between mothers and daughters, Westerners were more likely to choose one side or the other whereas the East Asians were more likely to find a middle path such as both mother and daughter had failed to understand each other (Hamamura, Heine, & Paulhus, 2008; Peng & Nisbett, 1999). East Asians are also posited to prefer concrete, knowledge-based, intuitive reasoning versus abstract, logic based reasoning preferred by the Westerners (Nisbett & Norenzayan, 2002).

Matsumoto and Juang (2013) cautioned that further research on other factors such as the educational system, linguistic differences and use of technology was required to establish that these differences in cognition were truly cultural. Furthermore, researchers have posited that there are some cognitive universals such as theories of physics (infants displaying surprise when their expectations about the physical world is violated), theories of biology, theory of mind and how people categorise organisms such as rank ordering species into higher and lower groups (Choi, Nisbett, & Norenzayan, 1999; Fiske, Kitayama, Markus, & Nisbett, 1998; Nisbett & Norenzayan, 2002; Nisbett, Peng, Choi, & Norenzayan, 2001; Varnum, Grossman, Kitayama, & Nisbett, 2010).

Finally, cultural differences have also been demonstrated in subjective well-being. Some cultural differences in well-being are attributable to objective factors such as wealth, whereas other differences have been attributed to the self-critical tendencies of some cultures,

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a tendency for avoidance versus approach goals<sup>2</sup> and willingness to sacrifice immediate happiness for the sake of other goals valued by the culture (Diener, Oishi, & Lucas, 2003).

The tendency to rate oneself better than how one rates others is not seen frequently among the East Asians due to their self-critical nature (Heine, Lehman, Markus, & Kitayama, 1999). It has been found that when thinking about group membership (a collectivist tendency) people preferred avoidance goals, but when thinking about one's self separate from the group (an individualistic tendency) people preferred approach goals as they focussed on positive outcomes (Lee, Aaker, & Gardner, 2000). Diener et al. (2003) posited that while individualistic nations had higher mean levels of subjective well-being, they also had higher levels of suicide and divorce. A possible explanation offered by the authors was that things like lower social restraint allowed people to feel happy when things were going well, but also led to higher levels of suicide when things were not going well. Cultural differences in subjective well-being translated into differences in task pursuit among European Americans and Asian Americans (Oishi & Diener, 2003). European Americans were found to switch to another task if they were not doing well on it, whereas Asian Americans tended to stick to the task they were not doing well on in order to master it. Diener et al. (2003) proposed that such task switching may have helped in maintaining a positive mood in the present, but may not be the best strategy in the future. Several cultural differences in various areas of human behaviour are evident from the research literature presented in this section, but do these differences affect work? Hofstede (1980) and Trompenaars (1996) outlined various cultural dimensions based on the study of a large number of managers and employees across several countries. These cultural dimensions are examined next.

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<sup>2</sup> Avoidance goals are focussed towards negative outcomes and associated behaviour involves trying to move away from the negative outcomes. Approach goals are focussed towards positive outcomes and associated behaviour involves trying to move towards or maintain those positive outcomes (Elliot, Chirkov, Kim, & Sheldon, 2001).

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### **Cultural Dimensions: The Work of Hofstede (1980) and Trompenaars (1996)**

**Hofstede's Cultural Dimensions (1980a).** Hofstede's research covered more than 60 countries and it was found that managers and employees across cultures differed on five major cultural dimensions: individualism versus collectivism, power distance, uncertainty avoidance, masculinity versus femininity and long term orientation versus short term orientation towards life. Individualism-collectivism referred to how people saw themselves in relation to others. Individualistic cultures were characterised by putting self-interest ahead of the interests of others; where people looked after themselves and their immediate families. On the other hand, collectivistic cultures were characterised by group interests prevailing over individual interest, strong in-group cohesion and lifelong commitment to protect and care for groups. United States, Australia, and Great Britain are few examples of individualistic societies, whereas India, Japan, and Jamaica are examples of collectivistic societies.

Triandis (1995) proposed that additional attributes were required to distinguish among collectivist and individualistic cultures as one collectivist or individualistic culture could differ from another collectivist or individualistic culture. Triandis thus posited the vertical-horizontal dimension, where individuals who endorsed the vertical dimension were proposed to be concerned with hierarchy, whereas individuals who endorsed the horizontal dimension were proposed to be concerned with equality. Therefore, there could be Horizontal Individualistic cultures, where individuals wanted to be unique and do their own thing or there could be Vertical Individualistic cultures where individuals wanted to be unique but also the best. In collectivist cultures, there could be Horizontal Collectivist cultures where individuals thought of themselves as part of a group rather than independent individuals but there was no hierarchy within the group or there could be Vertical Collectivist cultures where individuals not only thought of themselves as part of a group but were also willing to

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sacrifice themselves for the group's benefit. Triandis further added that people were either horizontal individualists, or vertical individualists or horizontal collectivists or vertical collectivists depending on the situation. However, Triandis suggested that in collectivist cultures there would be more horizontal and vertical collectivists and in individualist cultures there would be more horizontal and vertical individualists.

Power distance is about how cultures deal with inequalities in society. In high power distance cultures people are expected to respect those in higher status; superiors and subordinates accept and consider themselves unequal and these cultures generally tend to be authoritarian. Some examples of high power distance societies are Malaysia, India, Panama, and Philippines (Hofstede, 1980a).

Uncertainty avoidance referred to the extent societies felt threatened by unknown situations and were willing to take risks. Societies high in uncertainty avoidance avoided unknown situations by enforcing and maintaining strict codes of conduct and tended to believe in absolute truths. Examples of societies classified as high on uncertainty avoidance are Greece, Portugal, and Uruguay (Hofstede, 1980a).

Masculinity versus femininity referred to how a society defined gender roles. Masculine societies were those who strived to create maximal difference between male and female roles and were characterised by assertiveness, competition and material success. Feminine societies were those that were tolerant of overlapping roles for both genders and were characterised by concern for interpersonal relationships and welfare of those less fortunate. Some examples of masculine societies are Japan, Austria, and Venezuela (Hofstede, 1980a).

Long-term versus short-term orientation towards life referred to attitudes about saving, persistence and patience in work and having a sense of shame. Societies high in long-term orientation such as China, Hong Kong and Japan were characterised by encouragement of thrift, savings and perseverance (Hofstede, 1980a). Hofstede and Bond (1988)

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subsequently added a sixth cultural dimension: Confucian dynamism. Confucian dynamism referred to employees' respect for tradition, acceptance of hierarchy, perseverance, thrift, and reciprocation of greetings, favours, and gifts (Hofstede & Bond, 1988; Lin & Ho, 2009).

Examples of countries high on Confucian dynamism are Hong Kong, Taiwan, Japan, and South Korea; examples of countries low on Confucian dynamism are Australia, New Zealand, United States, Britain, and Canada (Hofstede & Bond).

**Trompenaars' Cultural Dimensions (1993).** Building on Hofstede's work, Trompenaars (1993) surveyed 15,000 managers in 40 countries and identified seven cultural dimensions: individualism versus collectivism, achieved versus ascribed status, universalism versus particularism, affective versus neutral, specific versus diffuse, past, present or future orientation and control over nature versus subjugation by nature. Some of Trompenaars' dimensions overlapped with Hofstede's (1980a) dimensions. Trompenaars' dimension of individualism and collectivism is the same as Hofstede's (1980a) dimension of individualism-collectivism, while Hofstede's power distance is similar to Trompenaars' achieved versus ascribed status. In societies where status was ascribed, hierarchical relationships were the accepted norm just as in societies with high power distance.

The universalism versus particularism dimension referred to how societies dealt with rules and laws. Universalistic societies such as Canada and United States believed that everyone regardless of who they were should be treated uniformly and therefore laws must be upheld by everyone at all times. In particularist societies such as Venezuela and South Korea, the relationship between the people involved determined what course of action would be taken (Adler, 2008). Affective versus neutral referred to expression of emotions. People in affective societies tended to display emotions easily, while people in neutral societies tended to reign in their emotions. Specific versus diffuse referred to the ability of societies to separate their work and private life. People in specific societies tended to delineate their work

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life from their private life, whereas people in diffuse societies do not tend to separate their work and private lives. Past, present or future orientation referred to the relative importance of time. The dimension of control over or subjugation by nature referred to locus of control. People in societies with internal locus of control (control over nature) believed they were in control of their lives, while people in societies with an external locus of control (subjugation by nature) believed they were limited by their circumstances (Trompenaars, 1996).

Thus far, individualism-collectivism is the most popular and most researched cultural dimension (Green, Deschamps, & Páez, 2005; Matsumoto & Yoo, 2006). Oyserman, Coon, and Kimmelmeir (2002) undertook a meta-analytic study to analyse the implications of individualism and collectivism. Oyserman et al. found several problems with the individualism-collectivism database. First, the research database was limited by the strong focus on United States (individualistic society) and Japan, Korea, Hong Kong and China (collectivistic societies). Second, a large number of studies presupposed individualism-collectivism without actually measuring the dimensions. For example, countries were classified as individualistic or collectivistic based on Hofstede's (1980) initial classification. Third, replications of studies were rare and therefore empirical basis for differences in individualism-collectivism were not firm. Therefore, it was difficult to conclude if the cultural differences found could be attributed to individualism and collectivism or if they were specific to the cultures studied. Furthermore, effect sizes for the East Asian countries were not uniform with differences between Americans and the Chinese being larger than the differences between the Americans and the Japanese or the Koreans. Hence, the present study expanded the research database beyond China and America by studying India and Australia. Furthermore, congruent with the Oyserman et al. suggestion, differences in cultural dimensions between Australia and India were measured and not presupposed. Additionally, as Oyserman et al. found that effect sizes for the East Asian countries were not uniform

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implying that the individualism and collectivism dimensions were too broad, Triandis' (1995) attributes of horizontal and vertical individualism and collectivism were employed in the present thesis. In addition, in a review of several studies on individualism-collectivism, Green et al. (2005) found that individualistic and collectivistic attitudes could co-exist intra-individually. For example, in some situations a person could display an individualistic attitude and in some situations the same person could display a collectivistic attitude. The co-existence of individualistic and collectivistic attitudes will be re-visited in chapter six. Thus far, the relationships between work motivation theories and culture (chapter two) and culture and work behaviours (present chapter) were examined; the question remains if culture affects personality, and if so, how? There are three main theoretical perspectives on culture and personality, which are not necessarily mutually exclusive (Church & Katigbak, 2011; Matsumoto & Juang, 2013). These three theoretical perspectives are examined in the following section.

### **Universality versus Cultural Specificity of Personality**

The focus of most personality researchers in regards to culture has been about the universality versus the cultural specific aspects of personality (Church & Katigbak, 2011; Markus & Kitayama, 1998; McCrae & Costa, 1997). Much of the differences in the three theoretical perspectives lie in the methodology and underlying aim of the studies. Cross-cultural psychologists aim to find personality universals across multiple cultures using standardised instruments (Church & Katigbak, 2011). For example, McCrae and Costa's (1996) Five-Factor Theory purported that some dimensions of personality including the Big Five have a biological basis and are relatively culture-free. Eysenck (1990; 1992) also supported a similar view about the biological basis of personality, but stated that there were three basic personality traits of psychoticism, neuroticism and extraversion with agreeableness and conscientiousness being a part of psychoticism. Several large-scale, cross-



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cultural studies have supported McCrae and Costa's and Eysenck's propositions. For example, Schmitt, Allik, McCrae, and Benet-Martínez (2007) administered the Big Five Inventory to 17,837 individuals from 56 countries. Schmitt et al. divided the 56 countries into ten world regions and found that the factorial structure of the Big Five was replicated across the major regions. However, Schmitt et al. also noted that some cross-cultural differences could have been confounded by response styles. Notably, the results of the study indicated that the Chinese, Korean, and Japanese participants had the lowest scores on conscientiousness. Schmitt et al. proposed that this finding was most likely due to the high standards of conscientiousness in these cultures. Similarly, a large-scale study by Barrett, Petrides, Eysenck, and Eysenck (1998) across 34 countries found that the three factors of psychoticism, neuroticism and extraversion replicated well across all 34 countries. Heine and Buchtel (2009) cautioned that it was important to note that instruments measuring the Big Five were primarily constructed through the lexical exploration of English personality terms and mostly using American samples. This argument would be valid for the measurement of Eysenck's three basic personality dimensions as well. The most popular approach of investigating the replicability of the Big Five across cultures is factor analysis. However, Heine and Buchtel again cautioned that factor analysis can only be used to identify a structure from the items considered, which may or may not be relevant to the cultures studied.

Yet another cross-cultural perspective is the eco-cultural model of personality, where relationships between the ecology, culture (specifically socialisation) and personality are emphasised (Church & Katigbak, 2011). For example, Triandis (2001) and Triandis and Suh (2002) posited that ecological factors such as population density, climate and affluence produced unique problems for groups and each group would have different solutions specific to their ecological context. These different solutions produced different cultures. Culture

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included socialisation, in particular child-rearing practices which in turn influenced personality.

Triandis (2001) proposed that in collectivist cultures child rearing emphasised obedience, conformity, security, and reliability, whereas in individualistic cultures child rearing emphasised independence, creativity, self-reliance and exploration. Idiocentrism was proposed to be the personality correlate of individualism and allocentrism was proposed to be the personality correlate of collectivism. Furthermore, idiocentrism and allocentrism were proposed to be situation-specific dispositions. Based on empirical evidence from various studies, Triandis (2001) outlined the personality correlates of allocentrism and idiocentrism. Allocentrics tended to be more agreeable and receptive to others as compared to idiocentrics, allocentrics tended to be more dutiful, obedient, traditional and more easily embarrassed compared to idiocentrics. In relation to the Big Five, allocentrism tended to relate positively with agreeableness and conscientiousness and related negatively with openness to experience. Idiocentrics tended to be assertive, creative, curious and self-assured. Other consequences of idiocentrism and allocentrism in regards to self-definitions, internalisation of norms, self-esteem, attributions, ethnocentrism and morality based on empirical evidence were also outlined by Triandis (2001), which are summarized in Table 2.

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**Table 1***Consequences of allocentrism and idiocentrism as outlined by Triandis (2001)*

Variable	Allocentrics	Idiocentrics
Self-definitions	Tended to define themselves with reference to social groups	Tended not to include social groups when defining themselves
Internalization of norms	Often internalized the group norms and therefore they enjoyed what their in-groups expected.	Tended not to internalize social norms.
Self-esteem	Tended to be based on getting along with group members.	Tended to be based on getting ahead of others and being the best.
Attributions	Tended to take into account the context, the situation, and group disposition while describing other people.	Tended to use traits when describing other people.
Ethnocentrism	Tended to be more ethnocentric than idiocentrics and tended to have positive attitudes towards in-group members and negative attitudes towards out-group members.	Tended to be less ethnocentric than allocentrics.
Morality	Lying was acceptable behaviour for allocentrics if it saved face or helped the in-group.	Idiocentrics tended to believe that morality is applicable to all members.

Caldwell-Harris and Ayçiçeği (2006) found among samples of American and Turkish students that being an allocentric in an individualistic society (such as Boston, United States of America) was related to depression, social anxiety, obsessive-compulsive disorder and a dependent personality. Whereas, being an idiocentric in a collectivistic society (such as Istanbul, Turkey) was related to paranoid, schizoid, narcissistic, borderline and antisocial

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personality disorders. Caldwell-Harris and Ayçiçeği posited that a clash between personality style and societal values increased an individual's risk of psychological disorders. However, it should be noted that the clinical scales administered were self-report measures and both the samples studied were non-clinical samples. However, Zhang, Norvilitis, and Ingersoll (2007) in a cross-cultural comparison of 283 American college students and 343 Chinese college students found similar results. Results revealed that idiocentrism was related with higher levels of self-esteem, higher levels of depression, lower levels of social support and higher levels of suicidal ideation. However, these relationships were significant for women rather than men. Allocentrism was related to lower levels of suicidal ideation, but this relationship was small.

In contrast, cultural psychologists proposed that culture and personality were closely interlinked and therefore the universality of personality dimensions was questioned (Church & Katigbak, 2011). For example, Markus and Kitayama (1991) argued that people in different cultures had different self-construals, construals of others and construals of the interdependence of the self on others. The authors proposed that these construals more often than not determined the nature of an individual's experience, which included cognition, emotion, and motivation. Markus and Kitayama referred to individuals who viewed themselves primarily as independent and autonomous as the independent construal of the self, while individuals who viewed themselves as primarily connected with others and less differentiated were referred to as, the interdependent construal of the self. The authors suggested that on average relatively more individuals in Western cultures were likely to hold an independent construal of the self, while individuals from non-Western cultures were on average, relatively more likely to hold interdependent construals of the self. Regarding cognition, Markus and Kitayama posited that the independent and interdependent construals of the self were part of the individual's self-schemas which aided in interpretation and

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organisation of several self-processes. For example, people in general displayed heightened sensitivity to self-relevant stimuli in order to better comprehend their social world.

Individuals with an independent self-construal would display heightened sensitivity to information regarding their own self-defining attributes, while individuals with an interdependent self-construal would display heightened sensitivity to information not only pertaining to themselves, but also regarding their significant others. With regard to emotion, the authors proposed that affect regulation involved seeking positive states and avoiding negative states. Therefore, people with an independent self-construal were more likely to seek information that enhanced their own internal attributes, whereas people with interdependent self-construals were more likely to seek information which conveyed success in their interdependent relationships. Furthermore, Markus and Kitayama suggested that construals of the self also affected motivation. People with independent construals of the self were more likely to be motivated by actions that expressed their own internal attributes, whereas people with interdependent construals of the self were more likely to be motivated by actions that fostered their relationships with others.

Large-scale studies by Fernández, Páez, and González (2005) and Fernández, Carrera, Páez, and Sánchez (2008) involving participants from 29 countries supported Markus and Kitayama's proposals. Several other studies have also explored various consequences of interdependent and independent self-construals (see Cross, Hardin, and Gercek-Swing, 2010 for a review). However, some researchers have disputed the dichotomy of the selves, proposing instead that the self is multidimensional (Harb & Smith, 2008; Oyserman & Lee, 2008). Furthermore, Oyserman and Sorenson (2009) posited that individuals activated different self-construals depending on the situation presented by the society. Specifically, it has been suggested that interdependent and independent selves are not mutually exclusive

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and hence a person could choose to be interdependent in one situation and independent in another.

The third theoretical perspective on culture and personality is indigenous psychology where culture specific procedures for each culture are derived in order to develop culture specific theories (Kim & Park, 2006). The main aim of indigenous psychology is to identify the cultural foundations of psychological processes. For example, Greenfield (2000) in order to assess cognitive skills developed a task based on weaving specifically for the indigenous Maya community as weaving was a culturally familiar activity for the community. Several indigenous psychology researchers (for example, Díaz-Guerrero, 1977, Mexico; Sinha, 1984, India; Enriquez, 1977, the Philippines; Ching, 1984, China; Azuma, 1984, Japan) have made important contributions to the body of knowledge on various cultures (Kim, Yang, & Hwang, 2006).

### **Personality: Biologically based or Culture Specific?**

A large number of studies (for example, Allik & McCrae, 2004; McCrae & Terracciano, 2005a; McCrae & Terracciano, 2005b) have supported the universality of the Big Five. Large scale studies on monozygotic and dizygotic twins have suggested that these traits have a biological basis (Yamagata et al., 2006) but the expression of these traits are culturally variant (Matsumoto & Juang, 2013). However, there are some culturally specific aspects of personality, for example, *Amae* (a form of love and dependence stemming from the infant-mother relationship) in Japan (Doi, 1973; Yamaguchi & Ariizumi, 2006) and *Ubuntu* (which encompasses the values of compassion and solidarity) in Africa (Berry, Poortinga, Breugelmans, Chasiotis, & Sam, 2011) which are not explained by the Big Five. Some researchers (Church & Katigbak, 2011; Matsumoto & Juang, 2013) have suggested that these three perspectives on personality and culture do not have to be mutually discrete if personality could be understood and studied as a multidimensional construct where certain

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aspects were more influenced by biology and certain aspects were more influenced by culture. For example, Ortiz et al. (2006) administered a measure of the Big Five traits and several indigenous personality measures to 794 Mexican students. The results indicated that the Big Five dimensions overlapped with most of the Mexican dimensions with the exception of the culture specific dimension of family values. The Ortiz et al. study demonstrated the usefulness of combining cross-cultural and indigenous perspectives on personality.

Miller (2002) suggested that future research involving culture and psychology needed to take into account culturally based concepts, categories occurring naturally in cultures and everyday cultural practices. Miller further suggested that in order to gain insight into culturally based concepts researchers needed to analyse open-ended free response data or naturally occurring conversational routines. Similarly, Kim et al. (2006) advocated multiple methods (for example, qualitative and quantitative) to provide a more comprehensive picture of psychological phenomena in cultures. Furthermore, Kim et al. stated that it was not necessary that only a native of a particular culture would best understand their cultural phenomena; internal and external views of culture were equally important and informative.

The present study attempted to incorporate the aims and methodologies of cross-cultural and cultural approaches to the study of personality. In phase one of the study, semi-structured interviews were conducted to identify what personality traits were considered desirable and undesirable in each culture, congruent with the cultural theoretical perspective. In phase two of the study standardised instruments measuring personality traits were utilised, congruent with the cross-cultural theoretical perspectives.

## CHAPTER FOUR

### **Personality and Individual Differences at Work**

In chapters two and three, theories and empirical studies on work motivation, cultural underpinnings of work behaviour and personality were examined and relationships between work motivation and culture; and personality and culture were highlighted. The aim of the present chapter was to present literature on empirical studies of the relationship between personality, individual differences and work behaviour. While some of the motivation theories reviewed in chapter two included the influences of individual differences in personality, (for example, McClelland's (1965) theory, Hackman and Oldham's (1976) theory, Ryan and Deci's (2000) theory), the present chapter reviews some other personality variables that can affect workplace behaviours and hence work motivation.

Interest in and research on the relationship between personality traits and work behaviour have waxed and waned over the years (Furnham, 2005; Woods & West, 2010). However, several meta-analytic and longitudinal studies (for example, Barrick & Mount, 1991; Judge & Bono, 2001; Ng, Sorensen, & Eby, 2006; Seibert, Kraimer, & Crant, 2001) have supported the proposition that certain personality traits are important determinants of work-related behaviours. In the present thesis three personality characteristics which can affect work are examined: The Big Five, locus of control, and work ethic. However, Ones, Viswesvaran, and Dilchert (2005) in a review of research on personality at work noted that while personality could explain some work behaviours, overall, cognitive ability was a stronger predictor of work performance.

#### **The Big Five and Work Behaviour**

Meta-analytic studies have indicated that across most jobs, conscientiousness and emotional stability (neuroticism) were the most important predictors of work performance (Barrick & Mount, 1991; 2005; Hurtz & Donovan, 2000; Schmidt & Hunter, 1998). Barrick



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and Mount (2005) explained that conscientiousness was indicative of being dutiful, responsible and a willingness to follow rules, traits which had a beneficial impact on most jobs. Emotional stability referred to being calm, low in anxiety, well-adjusted and secure, qualities that had a low, but consistently positive relationship with job performance (Hurtz & Donovan, 2000). Agreeableness, openness to experience and extraversion were also found to be predictive of work behaviour, but only in some specific areas (Barrick & Mount, 2005). For example, agreeableness was an important trait for jobs which emphasised interpersonal relationships (Barrick, Mount, & Judge, 2001; Hurtz & Donovan, 2000); being high on the extraversion trait was beneficial to sales and managerial jobs, where influencing people was an essential part of the job (Barrick et al., 2001; Hurtz & Donovan, 2001); and openness to experience has been found to be an important trait to be able to work effectively with diverse team members (Homan et al., 2008). Numerous studies have investigated the relationship between the Big Five and various work behaviours. For example, researchers have found relationships between the Big Five and proactive (King, George, & Hebl, 2005) and counterproductive (Lee, Ashton, & Shin, 2005; Mount, Ilies, Johnson, 2006) behaviours at work. King et al. (2005) found that conscientiousness interacted with agreeableness, extraversion, and emotional stability to predict proactive behaviours at work. Specifically, it was found that those high in conscientiousness in conjunction with being high in agreeableness or high in extraversion or high in emotional stability led to relatively more helping behaviours at work. On the other hand, Lee et al. (2005) found low levels of agreeableness was related to anti-social behaviour towards individuals while low levels of conscientiousness were related to anti-social behaviour towards the organisation (Lee et al., 2005).

While several meta-analytic studies indicated that the Big Five were related to work behaviours, other researchers cautioned that across studies there was a considerable amount

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of variance in correlations suggesting moderating variables that could enhance or diminish the influence of the Big Five on work performance (Barrick et al., 2001). For example, Barrick, Parks, and Mount (2005) found that self-monitoring, the degree to which individuals monitor and adjust their behaviour in order to manage impressions was a moderator of the Big Five. Specifically, high levels of self-monitoring compensated for low levels of extraversion. Therefore, a person low on extraversion, but high on self-monitoring had comparable interpersonal performance as a person high on extraversion and low on self-monitoring (Barrick et al.). Furthermore, it was important to note that expression of personality characteristics were more likely to occur in the absence of situational pressures or constraints on behaviour (King, George, & Hebl, 2005). Besides the Big Five, the impacts of individual differences in locus of control and work ethic on work behaviour are notable. These two constructs are examined in the following sections.

### **Work Locus of Control**

Locus of control refers to the degree of control people believe they have over their lives. Those people who believe that they have control over their lives are said to have an internal locus of control (internals), whereas those people who believe that the external environment controls their lives are said to have an external locus of control (externals; Rotter, 1966). Work locus of control is defined as a personality variable that refers to the degree of control people perceive they have over reinforcements at work. Those who believe that they control the reinforcements have an internal work locus of control, whereas those who believe that external forces control their reinforcements have an external work locus of control (Spector & O'Connell, 1994). At work, an internal locus of control has been found to be associated with employee well-being (Spector, 1988) and found to be positively related to job performance (Judge & Bono, 2001). Furthermore, in a meta-analysis of work and general locus of control, Wang, Bowling, and Eschleman (2010) found that work locus of control had

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stronger relationships with work-related criteria such as job satisfaction, commitment to the organisation and burnout than general locus of control. Several research studies have also established a relationship between locus of control and job stress (for example, Chiu, Chien, Lin, & Hsiao, 2005; Spector & O'Connell, 1994; Siu, Spector, Cooper, Lu, & Yu, 2002). Hahn (2000) explained that those with an internal locus of control believed that stressors were controllable and engaged in coping strategies to reduce the impact of the stressor or to eliminate it altogether. However, those with an external locus of control who believed that the stressors were beyond their control tended to engage in avoidance strategies. Furthermore, in a diary study, Hahn found that internals used more coping strategies (both problem-focused strategies and increased emotional social support) than the externals.

In a meta-analytic study of locus of control at work, Ng, Sorenson, and Eby (2006) found that locus of control was related to motivation, such that, internals perceived a high probability of achieving desired outcomes with respect to their efforts, whereas externals did not perceive a similar outcome-effort relationship. Ng et al. cautioned that national culture could be a moderator of locus of control. For example, Spector, Sanchez, Siu, Salgado, and Ma (2004) found among samples from the United States, Hong Kong and China, there were more internals in the United States sample as compared to the Hong Kong and Chinese samples. However, Spector et al. (2002) in a study of participants from 24 countries found that an internal locus of control was related to job satisfaction and psychological well-being across most participants. In spite of these findings, Spector et al. cautioned that while the relationships between locus of control and outcomes were in the predicted direction, the manifestation of control could differ across societies. For example, in an individualistic society, internal locus of control could refer to personal, direct control over the job, but in a collectivistic society, internal locus of control could refer to indirect control through interpersonal relationships (Spector et al., 2002).

### Work Ethic

Weber (1930) in his seminal work *The Protestant Ethic and the Spirit of Capitalism* argued that the economic success of Protestant societies was due to a distinct work ethic that Protestant societies possessed that non-Protestant societies did not possess (Arslan, 2001; Niles, 1999). The Protestant Work Ethic (PWE) was posited to be a bouquet of qualities such as thriftiness, reinvestment of profits, dedication to work and hard work (Ghorpade, Lackritz, & Singh, 2006). Weber's theory could not be empirically validated because it was about events that had already taken place (Ghorpade et al.). However, Becker and Woessman (2009) tested Weber's theory by analysing archival data from late nineteenth-century Prussia and found that while the Protestants did seem to have prospered economically, they also had better literacy skills. Becker and Woessman proposed that it was the better education that led to economic prosperity.

While PWE had its origins in religious and socio-political contexts, it is now considered a dimension of personality which refers to work values, needs and beliefs (Furnham, 1990; Niles, 1999). Several researchers have investigated the PWE in relation to various work outcomes. For example, Abele and Diehl (2008) found that PWE was a moderator of losses in group performance due to the sucker effect<sup>3</sup>; Hassall, Muller, and Hassall (2005) found a relationship between the hard work dimension of PWE and psychological well-being; Ghorpade et al. (2006) found that PWE correlated positively with an internal locus of control. Researchers have also investigated PWE across cultures and found interesting results. For example, Furnham and Rajamanickam (1992) in comparison of PWE between Indian and British participants found that the Indians more than Britons were more likely to endorse the PWE. Furnham and Rajamanickam stated that while it was

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<sup>3</sup> The sucker effect refers to motivation losses in a group when group members tend to exert little or no effort knowing that other group members would contribute and achieve the goals. Some group members do not want to be the one who does all the work while other members reap the benefits and hence reduce their own effort as well (Kerr, 1983).

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possible that differences in the PWE could be genuine cultural differences, it was also possible that the differences were due to conservatism and authoritarianism, correlates of PWE. Furnham et al. (1993) in a study comparing PWE beliefs in 13 countries found that participants from poorer, developing countries had higher PWE scores than participants from richer countries. Furthermore, PWE was found to be positively and significantly correlated with power distance. Furnham et al. again cautioned that differences in PWE could be due to differences in conservatism and authoritarianism.

Miller, Woehr, and Hudspeth (2002) argued that while there were several multidimensional measures of the PWE developed (for example, the Protestant Work Ethic Scale; Mirels & Garrett, 1971; Australian Work Ethic Scale; Ho & Lloyd, 1984), a global work ethic score was computed which resulted in a loss of information on the various dimensions of work ethic. Therefore, Miller et al. constructed a multidimensional measure of work ethic (the Multidimensional Work Ethic Profile; MWEP) where each dimension yielded a separate score. The dimensions of MWEP are: centrality of work (importance of work), self-reliance, hard work, leisure (beliefs about leisure activities), morality/ethics (beliefs regarding a just and moral existence), delay of gratification, and wasted time (beliefs about the productive use of time). Woehr, Arciniega, and Lim (2007) in a comparative study of Korean, Mexican and American adults found some significant differences in the endorsement of the dimensions. Results revealed that Korean participants had significantly higher scores on the dimensions of self-reliance and hard and significantly lower scores on pro-leisure beliefs and beliefs in a just and moral existence as compared to the Mexican and American participants. Furthermore, the American participants scored significantly lower on the dimension of centrality of work than the Mexican participants who in turn scored significantly lower on centrality of work than the Korean participants. Woehr et al. did not offer any explanations as to why these results were obtained as their study was considered

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exploratory and they encouraged further research on cross-cultural comparisons of work ethic as was done in the present thesis.

### **What is the Utility of Personality Measures in the Workplace?**

As mentioned earlier in the chapter, research on personality in the context of work has seen several peaks and depressions. Several researchers (for example, Ng, Sorensen, & Eby, 2006; Ones, Dilchert, Viswesvaran, & Judge, 2007) based on a large body of work; including several meta-analyses argued that personality research in the work place is useful and important. On the other hand, there are researchers (for example, Morgeson et al., 2007; Murphy & Dzieweczynski, 2005) who argued that the validities of personality measures predicting job performance criteria were very low and the choice of personality measures used by organisations to select personnel were very poor. However, Morgeson et al. also stated that their main points of contention were the use of personality measures to select personnel and to predict job performance; they did not believe that personality measures were not useful for understanding workplace behaviours.

Burch and Anderson (2008) proposed that personality researchers should concentrate on particular personality-behaviour relationships at work instead of trying to capture the personality-job performance relationship, often reducing job performance to a composite measure which undermines the complexity of the relationship. Specifically, Burch and Anderson posited that studies on various specific personality-workplace behaviours would help in filling the gaps in understanding the personality-job performance relationship better. Furthermore, the reality is as Hough and Oswald (2008) stated that personality testing is a large and growing business with nearly 2,500 test publishers in the United States itself. Additionally, Hogan (2005) stated organisations wanted to use personality assessments to enhance their hiring decisions, but lacked advice and research from academic psychology. Hence, in the present thesis, three personality variables (the Big Five, locus of control, and

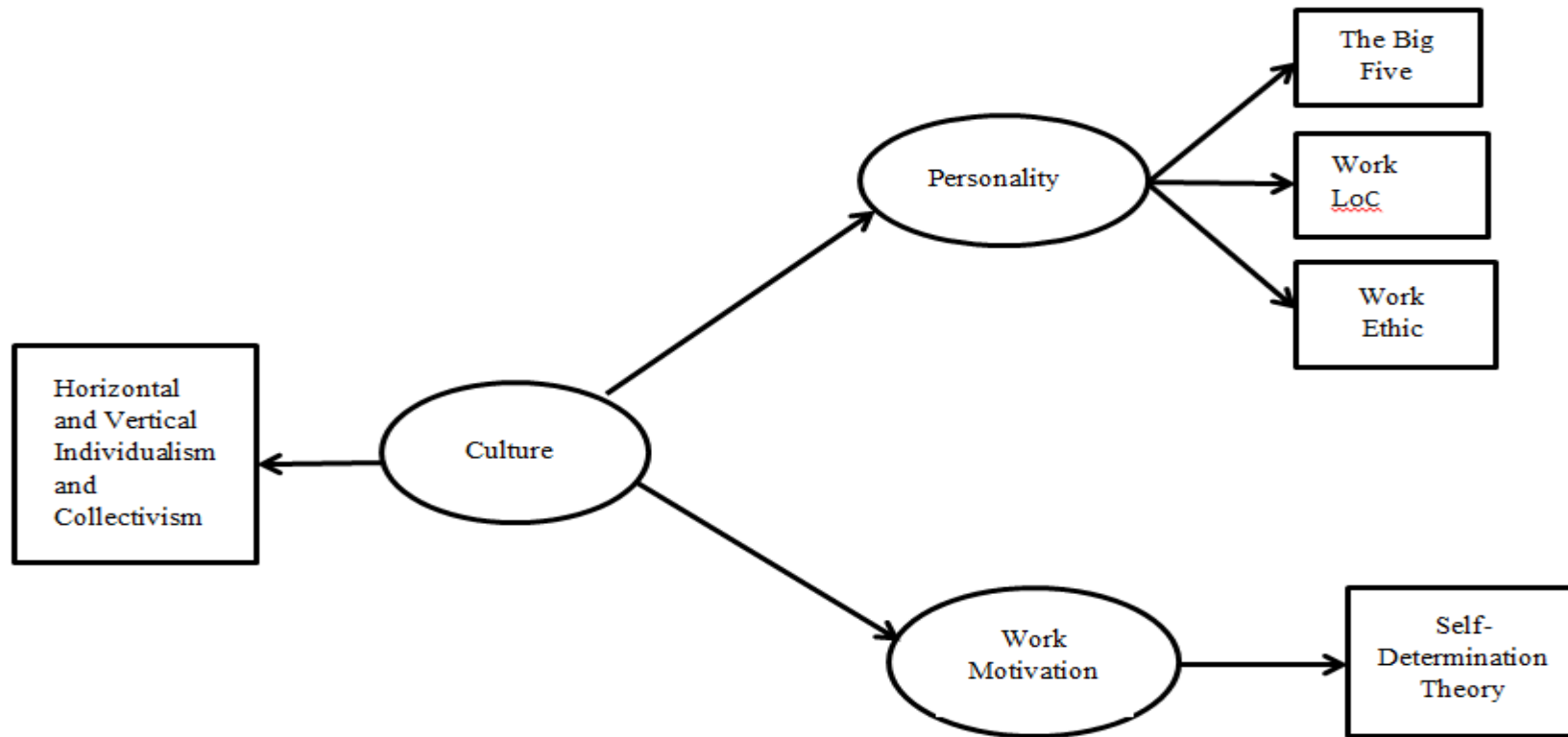
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work ethic) which could affect work were chosen and administered to participants. The information obtained could be useful to organisations for selection, training, and development of their staff.

### **Work Motivation, Personality, and Culture: The Picture Thus Far**

Chapters two and three of the present thesis highlighted the influence of culture on work motivation and personality. Specifically, in chapter two, a review of the content theories of work motivation revealed that the self-determination theory (Ryan & Deci, 2000) would be the most relevant theory for the present thesis. On examination of the cultural underpinnings of work behaviour, it was decided that Triandis' (1995) dimensions of horizontal and vertical individualism and collectivism would be an appropriate choice for the present thesis. In the present chapter, literature on three personality variables that could affect work: the Big Five, locus of control, and work ethic was examined. The relationships between work motivation, personality, and culture as proposed in the present thesis are summarised in Figure 2.

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**Figure 3.** Theoretical and empirical literature review thus far revealed that culture affects personality and work motivation. Culture was operationalised by horizontal and vertical individualism and collectivism; personality by the Big Five, work locus of control (Work LoC), and work ethic; and work motivation by the theory of self-determination.



## CHAPTER FIVE

### Methodology and Methods

#### Paradigms of Research Methods

There are two major belief systems or paradigms that guide social science researchers: positivist / empiricist and constructivist / phenomenological (Johnson & Onwuegbuzie, 2004; Tashakkori & Teddlie, 1998). Positivist belief systems tend to underlie quantitative methods, while constructivist belief systems tend to underlie qualitative methods (Ponterotto, 2005a; Sale, Lohfeld, & Brazil, 2002). Tashakkori and Teddlie outlined several distinguishing characteristics of positivism and constructivism on certain dimensions which can be seen in Appendix B.

Several researchers (for example, Howitt, 2010; Ponterotto, 2005b; Powell, Mihalas, Onwuegbuzie, Suldo, & Daley, 2008) have stated that the study of psychology had a distinct bias towards quantification. Powell et al. further added that research in psychology was dominated by experimental psychology which is closer to sciences such as physics, physiology and biology which perhaps influenced the way how phenomena should be studied. Furthermore, Howitt noted that qualitative research in psychology was not published by top tier psychology journals which could also be an underlying factor for the bias towards quantitative methods in psychology. Nevertheless, Howitt also stated that qualitative research in psychology was on the rise.

Creswell (2009) coined the term *pragmatism* for another type of research paradigm, where the research problem is the main focus and not methods. Researchers attempted to combine the strengths of both qualitative and quantitative approaches to provide more complete coverage and better understanding of the domain (Johnson, Onwuegbuzie, & Turner, 2007). This approach is called the mixed-methods research. Hence, in a mixed-methods research design, a researcher could use a qualitative and a quantitative method either

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sequentially or concurrently to better understand the research problem (Morse, Niehaus, Wolfe, & Wilkins, 2006).

In the present study a mixed-methods approach was utilised. Congruent with Creswell, Fetters, and Ivankova's (2004) statement, in the present study the logic of mixing methods was that neither quantitative nor qualitative methods by themselves were sufficient to capture the essence of the phenomena of interest. There are different classifications of mixed-methods design; in the present study a developmental mixed-method design was used. Greene, Caracelli, and Graham (1989) defined a developmental mixed-methods design as one where qualitative and quantitative methods are used sequentially such that the results of one method were used to inform or elaborate the other method.

Several cross-cultural methodologists (for example, Kim et al., 2006; Miller, 2002) have suggested that psychological phenomena in cultures is best studied using multiple methods such as qualitative and quantitative in order obtain a comprehensive picture. Hence, in studies one and two, semi-structured interviews were conducted to gather information on participants' motivation to work, desirable, and undesirable personality characteristics. The semi-structured interviews of Indian and Australian participants were thematically analysed and compared to test the transferability of a Western motivation theory to a non-Western context. Semi-structured interviews were chosen as the data collection method because they allow for opinions and thoughts to emerge freely (Aira, Kauhanen, Larivaara, & Rautio, 2003) and enable clarification of answers and probing for further information (Barriball & While, 1994). The data from the semi-structured interviews served three purposes: one, it allowed for a comparative analysis of themes regarding work motivation in Indian and Australian samples. Two, it provided rich information on work motivation, desirable, and undesirable personality traits among Indian and Australian employees and students; and three, the results of the semi-structured interviews guided the selection of relevant

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instruments for the subsequent quantitative studies. For example, participants from both countries indicated conscientiousness and openness to new experiences as desirable personality traits. Hence, a measure of the Big Five was administered to the participants in the subsequent studies. Besides a mixed-methods study, the present study is also a cross-cultural research project, which has its own set of strengths and limitations, discussed in the next sections.

### **Cross-Cultural Research: Strengths and Limitations**

The surge of globalization has been accompanied by an interest in international research across cultures (Tsui, Nifadkar, & Yi Ou, 2007). However, van de Vijver and Matsumoto (2011) cautioned that cross-cultural studies bring with themselves a set of unique problems which the researcher needs to be aware of and address. Four major concerns of cross-cultural studies are addressed in the following sections: equivalence, sampling, response styles, and levels of analyses.

#### **Equivalence**

Van de Vijver and Matsumoto (2011) stated that there were two types of cross-cultural studies: exploratory and hypothesis-testing studies. Exploratory studies attempted to add to the body of knowledge by recording similarities and differences, whereas hypothesis-testing studies attempted to make inferences about cultures based on testing cross-cultural similarities and differences. When significant differences are found between cultural groups, several steps need to be taken to ensure that those differences are truly due to cultural differences and not due to other factors such as the absence of contextual factors (gender, age, educational level) structural inequivalence, and measurement inequivalence (Byrne et al., 2009; Fischer, 2009; van de Vijver & Matsumoto, 2011). Inclusion of contextual factors enhances the validity of cross-cultural studies as their influence or non-influence on the constructs of interest can be tested (van de Vijver & Matsumoto). Structural equivalence

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refers to the equivalency of meaning and underlying structure of the psychological construct of interest across cultural groups; measurement equivalence refers to the equivalency of item content and validity and reliability of the instrument across cultural groups (Byrne et al.).

The studies in the present thesis are exploratory in nature. Although some general hypotheses have been formulated, caution will be taken while interpreting significant differences between cultural groups. Van de Vijver and Leung (2011) outlined several *a priori* and *a posteriori*<sup>4</sup> procedures to reduce bias and enhance equivalence. For example, van de Vijver and Leung proposed that prior to data collection, research administrators should be trained so that studies and interviews are conducted in the same way and if the interviewer and interviewee are from different cultures, then training in the awareness of cultural norms should be undertaken. The present author is an Indian native who has undertaken all her post-graduate studies in Australia, thereby making her cognizant of cultural norms in both countries. Furthermore, all studies and interviews were personally conducted by the author thereby ensuring equivalency of administration across cultural groups. For *a posteriori* procedures, van de Vijver and Leung proposed that if there were significant differences on a construct among cultural groups, exploratory factor analyses of the construct for all cultural groups could be conducted. Yet another *a posteriori* procedure to test measurement equivalence suggested by Hult et al. (2008) was to compare the reliabilities of instruments between cultural groups; which was done in the present studies.

Byrne et al. (2009) suggested if the number of cultural groups were small then an analysis of covariance with contextual factors as covariates could suffice as well. This suggestion implies that cultural differences could be artefactual to context and by controlling for contextual differences (via a covariance analysis) a fair test of differences between the

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<sup>4</sup> *A priori* and *a posteriori* refer to how knowledge is known. If knowledge is independent of experience then it is *a priori* knowledge; if it is known based on experience, it is *a posteriori* knowledge (Baehr, 2006). In this instance, *a priori* procedure refers to steps taken before commencing data collection; while *a posteriori* procedure refers to steps taken after data collection.

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cultures could be obtained. Several contextual factors have been included in the present studies such as age, gender, and length of residency in the country which were used as covariates where differences between Indian and Australian participants were found. Of course, Fischer (2009) noted that non-equivalence of structure and measurement indicated important cultural differences in the structure and meaning of the constructs and hence should be the beginning of further cross-cultural research as opposed to the end.

Yet another concern regarding equivalence in cross-cultural studies is the issue of translating and adapting questionnaires from English to the native language or vice-versa (Hambleton & Zenisky, 2011). Some concerns about equivalence in translation of instruments include: does the item have the same meaning in both languages? Are there differences between the two languages in terms of idioms, metaphors, and colloquialisms? Is the item of comparable difficulty in both languages (Hambleton & Zenisky, 2011)? However, in the present thesis no translation of instruments was required as all student participants from India studied in educational institutions where English was the language of instruction and study. The Indian employee sample in the present thesis was from organisations where English was the business language and hence did not require any instruments to be translated into the regional language.

### **Sampling**

The sampling technique employed in the present thesis for the selection of cultures was purposive sampling<sup>5</sup>. Under the umbrella of purposive sampling, the specific type of sampling was heterogeneous cases sampling (Boehnke, Lietz, Schreier, & Wilhelm, 2011). When cases for study (in this instance cultures) are selected for the differences between them, it is referred to a heterogeneous sampling technique (Boehnke et al.). The literature revealed that while Australia and India had some commonalities such as common official language,

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<sup>5</sup> When cases for research are selected based on the relevance of the cases to the research topic, it is referred to as purposive sampling (Boehnke et al., 2011).

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legal system and an imperial background (Australian Parliament, 1998); the two countries were also different on certain cultural dimensions such as individualism-collectivism and power distance (Hofstede, 1980a) and economic dimensions (The World Bank, 2012).

The selection of participants in the present studies was a combination of convenience<sup>6</sup> and purposive sampling techniques. A convenience sampling technique was used because in India gaining access to organisations for research can be a daunting process (Thomas & Philip, 1994). A contact at an institution or an organisation to provide assistance is the best way forward (Thomas & Philip, 1994). However, a convenience sampling technique is limited by the extent to which the results of the study can be generalised to other members of the population (Boehnke et al., 2011); and hence caution must be taken when interpreting the results.

The student participants for the studies were selected through the author's educational institutes in India and Australia (convenience sampling technique). As the author's educational institute for graduate studies in India was only for females, two other co-educational institutes in India were approached through a contact (purposive sampling technique). Australian students were selected from the participant pool at the author's educational institute in Australia. The employee participants in India were selected through the author's contacts in India who recruited further contacts for the studies. In Australia, letters were mailed to over 45 organisations that had some business interest in India asking them to participate in the present research. Australian organisations with business interests in India were selected because attempts to involve other Australian organisations had not been successful. It was believed that Australian organisations with business interests in India would be more responsive as they were offered the incentive of written results of the studies which they could use to enhance their understanding of Indian organisations. However,

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<sup>6</sup> When cases for study are selected because they are available to the researcher, it is referred to a convenience sampling technique (Boehnke et al., 2011).

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majority of the organisations did not reply to the letter and the follow-up letter. Some organisations emailed the author back expressing their regret to participate in the research at that time. Two organisations allowed the author to recruit participants through their LinkedIn<sup>7</sup> websites. One organisation agreed to participate in the research. They sent out an all-staff email outlining the research and the author's contact details. Employees willing to participate had to contact the author directly via email or on the mobile phone. Eight employees from that organisation volunteered to participate in the research. As the response rate was very poor in Australia a market research organisation in Australia was contacted to provide participants for study. Based on the selection criteria such as full time employed Australian citizen or Australian permanent resident in this study, the market research organisation uses a random sampling technique to obtain a sample. The organisation has worked with a number of researchers, agencies, brands, and academic institutions in the past. A number of techniques<sup>8</sup> are used by the organisation to ensure that the participants are genuine and unique. In other words, measures are put in place to ensure that one person or a few people are not participating multiple times in the same research to earn additional money.

Boehnke et al. (2011) raised concerns about convenience sampling in cross-cultural research and advised researchers to explicitly declare when this approach was used. Boehnke et al. stated often some researchers employed a convenience sampling technique, but did not explicitly say so. It was important that the reader be aware of the sampling technique so that an informed decision about the external validity of the results could be made. However, when the study is exploratory in nature with the aim of describing similarities and differences of the individuals studied, then a convenience sampling technique was useful (Boehnke et al.).

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<sup>7</sup> LinkedIn is a business networking website.

<sup>8</sup> Some techniques used are: validation of participant profiles by asking profile questions over time, matching participants' Internet Protocol addresses, using 3<sup>rd</sup>-party for verification purposes when issuing rewards for participation, and linking social and business networking profiles to the profiles provided to the organisation.

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### Response Styles

In cross-cultural studies, there are two main concerns regarding response styles: socially desirable responding (SDR), and response bias which can be categorised into acquiescent responding (AR) and extreme responding (ER) [Johnson, Shavitt, & Holbrook, 2011]. These two major concerns are discussed in the following sections.

**Socially Desirable Responding (SDR).** SDR refers to a tendency of respondents to portray themselves in a favourable manner at the cost of accurate information (Lalwani, Shavitt, & Johnson, 2006) thereby introducing a response bias. Studies (for example, Riemer & Shavitt, 2011; Triandis et al., 2001) have indicated that in general collectivists have a greater tendency of SDR than individualists. However, studies by Lalwani et al. (2006) and Lalwani, Shrum, and Chiu (2009) indicated that participants from both individualist and collectivist cultures engaged in SDR, but for different reasons. Based on a series of studies Paulhus (1984) concluded that SDR was bi-dimensional with dimensions of self-deceptive enhancement and impression management. Self-deceptive enhancement was an unconscious defensive attempt to protect oneself by portraying oneself as more competent; whereas, impression management was a deliberate and conscious attempt to present inaccurate information in order to viewed in a favourable light (Lalwani et al., 2006; Paulhus, 1984). Lalwani et al. (2009) conducted a series of studies to investigate the relationship between individualism-collectivism, self-deceptive enhancement and impression management and the underlying motivation to engage in such behaviours. Results of the study indicated that individualists (such as European Americans) tended to engage in self-deceptive enhancement whereas collectivists (such as Chinese respondents) tended to engage in impression management behaviours. Lalwani et al. posited that individualists engaged in self-deceptive enhancement because they wanted to enhance the positive aspects of self which makes them



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distinctive; collectivists engaged in impression management in order to prevent loss of face in front of others.

Johnson et al. (2011) suggested that increasing the privacy and anonymity of survey respondents is one of the ways that SDR can be addressed. In the present studies, steps were taken to address SDR, such as surveys were either administered online or en masse on location thereby increasing the respondents' anonymity and privacy. Furthermore, no individually identifying information was solicited and the participants were informed before the administration of the survey that only aggregate data would be analysed.

**Response Bias.** Response bias comprises of acquiescent responding (AR) and extreme responding (ER). AR refers to the tendency of respondents to agree with statements on a questionnaire rather than disagree, at the cost of accuracy (Smith & Fischer, 2008). ER refers to the tendency of respondents to choose either extremes of a response scale, regardless of the content of the statement (van Herk, Poortinga, & Verhallen, 2004). Several large scale studies (for example, Harzing, 2006; Smith & Fischer, 2008) have investigated the relationship between Hofstede's (1980) cultural dimensions and response styles and in general found that collectivism was associated with acquiescence and individualism was associated with extreme responding. As an explanation for the association between response styles and cultural dimensions, Johnson, Kulesa, Cho, and Shavitt (2005) based on data from 18,000 surveys posited that acquiescent responding was more common in collectivistic cultures because of the emphasis on interpersonal harmony and agreeableness such a response style was adaptive in collectivist cultures; in contrast in individualistic cultures people were not concerned about expressing strong opinions and therefore extreme responding was more common. ER is considered less problematic than AR as it provides more accurate information to the researcher than when respondents are acquiescent (Smith & Fischer, 2008).

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Johnson et al. (2011) suggested that including both positive and negative statements can mitigate the effect of acquiescence. As India is traditionally classified as a collectivist culture, it is possible that there could be AR to the survey questionnaires in the present thesis which typically used a 5-point Likert type scale as a response format. However, all the questionnaires utilized in the present thesis had a mix of positive and negative statements which would decrease the impact of AR if there was any.

### **Levels of Analyses**

There are two main approaches to cross-cultural studies: cultural levels of analyses and individual level analyses (Leung, 1989). Culture levels of analyses are those in which individual responses in a particular culture are averaged and those averages are used in further analyses. For example, Bond et al. (2004) in a study to identify social axioms prevalent at the culture level administered individual level measures of social axioms to student samples from 41 cultural groups. Cultural averages from the individual responses were calculated and then factor analysed to identify dimensions of social axioms at the cultural level. Hofstede's (1980a) seminal work was also analysed at the cultural level, where individual responses within a culture were averaged and those averages were factor analysed to obtain the cultural dimensions. In contrast, Schwartz's (1994) study of 25, 863 individuals from 44 countries to investigate the universality of human values was an individual level of analysis. Schwartz's value survey was administered to all individuals in the study and a multidimensional scale analysis was conducted to identify 10 universal values across the sample. However, Cheung, Leung, and Au (2006) cautioned that while people in a culture and the culture itself are considered two separate levels of analyses, the people are nested within their cultures and therefore, a multilevel study was the best way to include both individual and culture levels of analyses. Additionally, it was not necessary that results at the individual level would be the same at the cultural level or vice-versa. For example, Schwartz

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(1994; 2006) studied values at both the individual level and the cultural level. While 10 values were found at the individual level, a different structure with only seven values was found at the cultural level. Hox (2010) stated that when higher level data (for example, cultural level data) was interpreted at the individual level, it was referred to as an ecological fallacy; whereas when individual level data was interpreted at the higher level, it was referred to as an atomistic fallacy. However, when constructs have the same meaning and the same relationships hold at both levels of analysis then it is referred to as isomorphism (van de Vijver, van Hemert, & Poortinga, 2008).

There are two fundamental steps in determining isomorphism (Fontaine & Fischer, 2011). The first step is to establish structural equivalence of the construct of interest across the cultural groups using statistical techniques such as Exploratory Factor Analyses (EFA) or Confirmatory Factor Analyses (CFA) or Multidimensional Scaling (MDS) [Fischer, 2009; Fontaine & Fischer, 2011; van de Vijver & Matsumoto, 2011]. The second step comprises of two sub-steps. First, individual-level data is aggregated to a higher level through various statistical procedures such as  $r_{wg}$ , eta-squared, and intraclass correlations (ICC1 and ICC2) [Klein & Kozlowski, 2000] to demonstrate that culture accounts for at least 5%<sup>9</sup> of variance in the constructs of interest (Fontaine & Fischer). The next and final step is to compare individual level relationship to the cultural level relationship using statistical procedures such as multilevel regression models to compare regression slopes (Paterson & Goldstein, 1991; Preacher, Curran, & Bauer, 2006) or multilevel path analysis (Fischer & Fontaine, 2011; Hox, 2010).

While the present study does have a nested design with individuals in the study nested within two cultural groups, it does not meet the sample size requirements of the higher level

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<sup>9</sup> As minimum values that intraclass correlations should exceed to be necessary to perform a multilevel analysis does not exist, cross-cultural research methodologists (for example, Muthén, 1991; 1994) suggested that at least 5% of the variance in the constructs of interest should be due to culture (van de Vijver & Poortinga, 2002).

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(cultural groups) to be able to conduct a multilevel analysis. Maas and Hox (2005) in a simulation study to determine the influence of sample size in multilevel analysis suggested that a large number of higher level units such as cultural groups were more important than the number of individuals in each group. The minimum number of groups investigated in Maas and Hox's study was 30. Hence, in the present study a multilevel analysis is not possible with only two cultural groups. However, any information gained on personality and work motivation of people in India and Australia could be useful for practical applications such as recruitment, training and development, designing an incentive system and also for the further theoretical development of work motivation.

**CHAPTER SIX****A Qualitative Analysis of Motivation and Personality: Looking at Australia and India**

Humans are cultural beings. Culture and mind are inextricably intertwined and it is difficult to understand one phenomenon without considering another (Heine, 2010). While there is evidence to support universality of some psychological processes (Heine, 2010) (for example, recognition of basic negative emotions through nonverbal emotional vocalisations [Sauter, Eisner, Ekman, & Scott, 2009]; emotional benefits of prosocial spending [Aknin et al., 2010]; structure of personality [McCrae et al., 2005]), it is difficult to arrive at firm conclusions about psychological universals due to the limited research database (Heine, 2010; Norenzayan & Heine, 2005). Most literature on psychology research seems to have emanated from the United States of America with undergraduates as the sample type; other cultures needed to be studied to get a better picture of psychological specifics and universals (Heine, 2010). Hence, in studies one and two of the present thesis, semi-structured interviews were conducted to gauge an understanding of what motivates students and employees in India and Australia and what personality traits are considered desirable and undesirable by Indian and Australian students and employees. Furthermore, studies one and two aimed to test the transferability of a Western work motivation theory (self-determination theory; Ryan & Deci, 2000) to a non-Western culture by comparing the content of interviews of Australian and Indian participants.

Study one investigated work motivation and personality characteristics among students in India and Australia, hence an overview of the higher education systems in India and Australia is presented followed by a section on academic motivation in both countries. The method, results and discussion sections of study one are then presented. Study two investigated work motivation and personality characteristics among employee samples and hence a brief review on the nature of work and attitudes towards work in India and Australia

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is presented, followed by the method, results and discussion sections. Finally, the general discussion section compares and contrasts the results of studies one and two. Before studies one and two a brief overview of Indian and Australian cultures is presented.

### **Brief Overview of the Indian culture**

#### **India, a Lens for Diversity**

India is a unique country. It is one of the oldest civilizations in the world (Nayak, 2007) and has been influenced by several different cultures such as the Greeks, Persians, Mughals, Europeans and the Turks (Medora, 2007). India is the largest democracy in the world with its ethnically diverse people speaking 22 languages and over 100 regional dialects (Medora, 2007; Government of India, 2012). However, Hindi is the national language of the country, but most people in urban areas speak English (Medora, 2007). While the people of India follow various religions and regional customs, Hinduism is the dominant religion (Bhan, 2001; Nissam, 2009). The caste system, a societal structure based on birth and occupation that entrenches and maintains inequality is prevalent within the faith of Hinduism (Medora, 2007; Mullatti, 1995). While the Indian government put an end to the caste system in 1950 (Medora, 2007), caste-based discrimination continues in modern India (Bhan, 2001; Medora, 2007; Rothermund, 2008).

Economic liberalization which began in the 1990s heralded the onset of globalisation in India, not only leading to dramatic changes in the economy (Fernandes, 2000; Shah, 2009) but also leading to changes in associated social processes such as gender roles (Oza, 2001; Patel & Parmentier, 2005), family structure (Medora, 2007; Sonawat, 2001), attitudes towards work (Bhatnagar & Rajadhyaksha, 2001; Namasivayam & Zhao, 2007), marriage (Dernéa, 2003; Desai & Andrist, 2010), ideas about education (Kaul, 2006; Paliwal, 2006) and materialism (Gupta, 2011; Lukose, 2005). Of particular note, discussed next, are the changes in the family structure, brought about by the economic growth and liberalisation.

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### Family Structure

The family is one of the most important institutions in India and an integral part of the Indian culture (Medora, 2007; Sonawat, 2001). Families in India are largely patriarchal (Sonawat, 2001) wherein the major family decisions are made by the male members. However, there are a few matriarchal families (Mullatti, 1995) and family interactions are becoming more egalitarian among the urban middle classes (Sonawat, 2001). Patriarchal families tend to be mostly patrilineal (Mullatti, 1995), where property is inherited by the son and the lineage is based on the father's family. However, changes in the legal system have ensured that some of the property can be inherited by daughters (Sonawat, 2001). Families also tend to practice patrilocal exogamy (Chudgar & Shafiq, 2010), wherein daughters move out of their parental homes and reside with their husband's families while the sons continue to reside with their parents and contribute to the family income after marriage.

Traditionally, families in India were joint families where several generations of a family lived together in one household; however, due to the impact of urbanisation and modernisation nuclear families are more common in India now (Medora, Larson, & Dave, 2000). Nevertheless, several researchers (for example, Carson & Chowdhury, 2000; Medora, 2007; Mullatti, 1995) described the modern Indian family as a *modified extended family* in which family members may not live in the household nor have a joint family income, but still continue to perform roles and tasks as they did previously such as providing child care and financial assistance, regular visits and participation in all events such as births, deaths, religious festivals, and marriages.

Marriages in India are largely arranged by parents, relatives, and family friends (Dhesi, 2001). Using the matrimonial sections of daily newspapers and magazines to find a suitable marriage partner is a popular method of arranging alliances in India (Dhesi, 2001; Mullatti, 1995). Parents and relatives look for caste, religion, class, and occupational

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compatibility when choosing marriage partners for their children (Mullatti, 1995). Mate selection in India has been traditionally characterised by hypergamy where women from lower status families marry men from higher status families from the same caste (Srinivasan & Lee, 2004). Besides social status, it is desirable to have a groom whose income, education, and occupation levels are also higher than the bride's (Dalmia, 2004). Further information on the Indian culture could be gained by examining the core Indian values; presented in the next section.

### **What are the Core Indian Values?**

Indian scholars (Panda & Gupta, 2004; Sinha et al., 2004; Sinha et al., 2009) have argued that since India is a pluralistic society with several sub-cultures it cannot be classified as a homogenous culture. However, the studies of Sinha et al. (2004; 2009) conducted across several locations in India revealed the following pan cultural Indian values: duality in thinking, coexistence of collectivist and individualist tendencies, hierarchical relationships, prevalence of familism and personalised relationships. These pan cultural values are discussed in detail in the following sections.

**Duality in Thinking.** Several researchers (Fusilier & Durlabhji, 2001; Mathur, 2010; Sinha et al., 2004; Sinha et al., 2009; Suri & Abbott, 2009; Tripathi, 1990) based on their studies concluded that Indians seemed to hold dual and seemingly contradictory beliefs such as: frugality and conspicuous consumption, collectivism and individualism, and humanism and power mongering. The concept of duality in thinking is congruent with the concept of dialectical thinking (Peng & Nisbett, 1999) introduced in chapter three in the section on the importance of cultural differences. Peng and Nisbett proposed that East Asians were more comfortable with the existence of contradictions (dialectical thinking) than North Americans. Furthermore, this dialectical thinking could reflect a greater tolerance of ambiguity, and allowed for a more context-specific behaviour (Fang, 2010).



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Another explanation of duality in thinking could be that with economic liberalisation and the growth of the middle class, the demand for quality education in India surpassed the supply, leading to more and more Indian middle class youths being educated abroad (Feigenbaum, 2010). This phenomenon, Fusilier and Durabhji (2001) explained, led to most Indians being educated in Western management theories and practices but imbibing Indian values through their upbringing; giving rise to contradictory and complex relationships between their Indian values and work goals and behaviour. For example, people may dislike corruption but may bribe if necessary; believe in science but may be superstitious; value autonomy but work hard only under pressure (Sinha et al., 2009). This duality in thinking is also reflected in the following pan-cultural value of co-existence of collectivist and individualistic tendencies identified by Sinha et al. (2004; 2009).

**Coexistence of Collectivistic and Individualistic Tendencies.** Traditional India was primarily classified as a collectivist society (Hofstede, 1980; Triandis, 1995), characterised by the values of group cohesiveness, putting others before oneself and an interdependent sense of self which included immediate family members, extended family members, and friends. Markus and Kitayama (1991) theorised that individuals who viewed themselves as primarily connected with others and had a less autonomous view of themselves had an interdependent sense of self. However, Indian researchers (for example, D'Mello & Eriksen, 2010; Ghosh, 2004; Shah, 2009; Sinha et al., 2010; Sinha & Tripathi, 1994; Sinha & Verma, 1994) have suggested that modern Indians exhibited a mix of collectivist and individualist behaviours. For example, when presented with 18 scenarios in a study involving 292 students from three locations across India, Sinha, Sinha, Verma and Sinha (2001) found that in the scenarios involving family a purely collectivist behaviour was chosen by the participants. For example, when faced with an unjustified rebuke from his father, a son would not respond so that the father is not insulted. In scenarios where personal goals and family or friends'

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interests clashed, a mix of collectivist and individualistic behaviour was exhibited. For example, when a friend needed blood and the respondent had to attend an important job interview, he would arrange for one of his family members to donate blood while he attended the meeting. Individualist behaviour when evoked was usually to serve a collectivist purpose. For example, respondents would leave their family to take up a well-paying job in another city or abroad, but a majority of their savings would be sent back home to the family.

In a subsequent study by Sinha, Vohra, Singhal, Sinha, and Ushashree (2002) with a larger sample of 534 college students across five locations in India, similar results were obtained. Sinha et al. (2002) confirmed that in most scenarios a mix of collectivist and individualist behaviours was evoked. For example, marriages in India are traditionally arranged by the family; however, there is an increasing trend of men and women wanting to marry a person of their choice. When faced with the dilemma in a scenario to choose their own partners or let their parents choose someone for them, rather than completely breaking away from tradition, young men and women preferred to convince their parents to let them marry a person of their liking. Sinha et al. (2002) also noted that women tended to display a greater degree of collectivism than men as "...the Indian woman's top priority is her home whereas young men must earn bread" (pg. 318). Furthermore, Sinha et al. stated that Indians living in affluent locations with better infrastructural facilities and better opportunities were less likely to be interdependent on others for day to day living. Similar findings to those of the Sinha et al. (2001; 2002) studies were found in Shah's (2009) survey of 1,000 Indian respondents from 12 different Indian cities. The study examined the impact of globalisation on work and family collectivism and found that Indians were more likely to adhere to traditional values regarding family rather than to values regarding work. As an explanation for this phenomenon, Shah posited that the Indian job market was highly competitive with more than half of the population below the age of 25 years and with at least 25% of them

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with tertiary level education. In light of economic scarcity and an abundance of well-qualified individuals, a more individualist outlook accepting competition, independence, capitalism and entrepreneurship was more likely to lead to success in the workplace in contrast to the consequences of a collectivist attitude (Shah, 2009).

The coexistence of collectivist and individualist tendencies could also explain the continuing traditional roles of a family despite changes in family structure. As found in Sinha and colleagues' studies (2001; 2002), when it came to study scenarios involving family, a collectivistic attitude was evoked. Furthermore, Sinha et al. (2002) also found that women in India were more likely to be collectivists than men, a finding that is congruent with the findings of Bhatnagar and Rajadhyaksha (2001), Clark and Sekher (2007), Dernéa (2003) and Radhakrishnan (2009) where it was found that women continued to adhere to traditional gender roles.

Moreover, the coexistence of collectivist and individualist tendencies are resonant with duality in thinking as both values seem to reflect an acceptance of contradictions. However, as suggested by Fang (2010) this acceptance of contradiction perhaps could reflect the ability of the individuals to choose an appropriate behaviour depending on the situation and context and not be limited by a fixed pattern of behaviour. Furthermore, as proposed by Fang, this acceptance of contradictions could also reflect a greater tolerance for ambiguity and inconsistencies.

**Familism and Personalised Relationships.** The importance of family among Indians has already been emphasised in previous sections. Sinha and colleagues (2001) in their study found that meeting family and social commitments was given more importance than meeting work commitments. However, in a study to investigate work-family conflicts and its effect on job satisfaction among a sample of 162 Indians, Sharma (2012) found that there was no relationship. Sharma posited that there was no conflict between work and family as in largely

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collectivist societies such as India work was perceived as a means to provide for the family and enhance their well-being. Hence, work roles and family roles were not seen as separate, but interlinked.

**Hierarchical Relationships.** While globalisation has brought about many changes in the Indian cultural values, one value that has not changed to a great extent is the existence of hierarchical relationships. Sharma (2000) looked at matrimonial propositions in Indian national daily newspapers, a common method to find marital partners in India (Dhesi, 2001; Mullatti, 1995) and found that even highly educated individuals conspicuously stated their castes, sub-castes and financial status in those advertisements. For example, “*Senguntha Mudaliar* parents invite alliance for son 27/175, Aswini, M.E. working in USA, H-1B visa” (Sharma, 2000, pg. 174). The prevalence of the caste system (while not as prominent as before) and child-rearing practices perpetuates the existence of hierarchical relationships and then these beliefs are transferred to the workplace where superior and subordinate relationships are often authoritative and paternalistic (Kakar, 1971; Suri & Abbott, 2009), further reinforcing the beliefs. Kakar explained that authoritative parenting in Indian homes had contributed to authoritative superior-subordinate relationships at work. Children in Indian homes were raised to be dependent on their parents for guidance which in later in workplaces translated to employees expecting to be told what to do by their superiors (Kakar, 1971).

Paternalism in the workplace refers to father-like behaviour of the superiors, providing care and protection to the subordinates (Aycan, 2006; Pellegrini & Scandura, 2008). In a review on paternalism, Aycan (2006) explained that the underpinnings of paternalism lay in the value of familism and family relationships that were characterised by patriarchy, patrilocality, and patrilineality, all characteristics of an Indian family (Medora, 2007; Mulatti, 1995; Sonawat, 2001) as discussed in the section on family structure earlier in this chapter. Aycan elaborated that often paternalistic behaviour extended to the workplace as

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well. Superiors behaved in a father-like manner providing professional and personal advice to subordinates; expecting loyalty; establishing and maintaining close relationships with subordinates; and maintaining an authoritative status (Aycan, 2006; Pellegrini & Scandura, 2008). Subordinates considered the workplace as family; willingly accepted authority; were loyal and deferential; and would go out of their way to help the superior in their personal life such as run errands, if required (Aycan, 2006). The attitude of considering the workplace as family could offer another explanation as to why Sharma (2012) did not find a relationship between work-family conflict and job satisfaction in an Indian employee sample. There would be no conflicts if there is no separation of work and family life.

Based on their research, Sinha and Kumar (2004) posited that a hierarchical order in India could be traced back to the ancient Indian scriptures where everything was ranked in hierarchical order. For example, animates were superior to inanimates, human beings were superior to both animate and inanimate, among human beings, hierarchical order was in terms of caste, within castes, it was based on gender and age. There was hierarchy even within the human body with the head superior to the middle, which in turn was superior to the feet. This outlook seemed to be so deeply ingrained in the Indian psyche that in a study of 311 employees in a bureaucratic organisation, Kumar (2007) found that there were no differences in hierarchical tendencies among employees who had joined the organisation 25 years back and employees who had joined the organisation two years back. Even though there was a significant generational gap between the older and newer employees, there were no differences in outlook with regard to hierarchical relationships. However, Kumar stated that the point to note was not the existence of hierarchy, but how management style can be adjusted when hierarchy was prevalent. For example, in hierarchical organisations, participative management styles were not likely to be successful as employees may not want the additional responsibilities that were part of empowerment.

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This section has briefly looked at some pan-cultural Indian values in the light of globalisation. Indian values were largely a convergence of traditional values and contemporary outlook. These values were often complex and contradictory in nature which perhaps reflects India's current situation of experiencing rapid economic growth while trying to maintain its ancient roots. The next section briefly outlines aspects of Australian culture.

### **Brief Overview of the Australian Culture**

#### **Australia Fair**

What is Australian? This question was explored by Phillips and Smith (2000) using focus groups comprised of urban blue and white collar workers, urban retirees, rural blue collar workers, people from a regional city, and women from a non-English speaking background. Some common values which were articulated by these groups were mateship; 'a fair go' (dealing with adversity, being robust); owning your own home; and upholding family values. Building on Phillips and Smith's work, Kabir (2007) conducted 60 in-depth interviews to explore Australian values among the Muslim youth. The results of the study indicated that the sample's views of Australian values concurred with the findings of Phillips and Smith's study. The themes of mateship and 'fair go' were echoed in Purdie and Craven's (2006) study on what it meant to be an Australian among the primary, secondary, Technical and Further Education (TAFE) and university students.

The Global Leadership and Organisational Behaviour Effectiveness programme (GLOBE), a 62 nation study on various cultural dimensions, revealed that Australia is classified as Anglo (belonging to the cluster of English speaking countries); characterised by low power distance (the degree to which societies expect power to be distributed equally); high humane orientation (the degree to which societies encourage and reward fairness, altruism, generosity and kindness to others); low collectivism (collectivistic cultures are characterised by group interests prevailing over individual interest); high assertiveness (the

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extent to which people are assertive, confrontational and aggressive in their relationships with others); and a high future orientation (the degree to which people display future-orientated behaviours such as planning and investing and delaying gratification) [House & Javidan, 2004]. When referring to Australian culture researchers often highlight two main characteristics: individualism and egalitarianism (e.g. Ashkanasy, 2002; 2008; Ashkanasy & Roberts, 2001; Kabir, 2007; Phillips & Smith, 2000; Stephens, 2003), where egalitarianism encompassed the sub-themes of ‘mateship’, ‘fair go’ and the ‘tall poppy syndrome’. To better understand the development of these values it is necessary to take a brief look at Australia’s history, outlined in the following section.

### **A Brief History of Australia**

The Aborigines were the initial inhabitants of Australia till January 26, 1788 when the first group of British and Irish convicts landed, marking the beginning of European settlement in Australia (Ashkanasy, 2008). However, the beginning of European settlement was also the beginning of a problematic period for the original inhabitants, the Aborigines, leading to discrimination and a drastic reduction in their numbers. While convicts continued to be transported until the mid-19<sup>th</sup> century, free-settlers also began migrating to Australia (Ashkanasy, 2008). Salt (2003) theorised that since Australia was physically distant from the rest of the world, the psyche of the early settlers was underpinned by the ‘tyranny of distance’, which was characterised by deference to Western European and North American cultures. Salt further posited that due to the advances in travel and communication, the current generation of Australians did not consider themselves to be victimised by the tyranny of distance, but had developed the ‘empty-island syndrome’. The empty-island syndrome referred to being a small nation responsible for a big empty continent, which made the people feel lucky but also insecure, leading to a national interest in population (Salt, 2003).

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However, as concerned as Australians were about their small population, they were also concerned about non-European immigration. Therefore, in the year 1901 a controversial White Australia Policy was introduced that encouraged British immigrants, but explicitly discouraged other Europeans and prohibited non-whites. After World War II, non-Europeans were allowed to migrate to Australia, but non-whites were still excluded till 1966 when the White Australia Policy was lifted. Non-whites began to migrate to Australia in large numbers, establishing the current multicultural make up (Ashkanasy, 2008).

Clancy (2004) posited that Russell Ward's classic book *The Australian Legend* (1958) was in part responsible for giving birth to the Australian stereotype. Ward (1958) proposed that living in a harsh land (referring to the Australians living in the Outback) made the Australian men self-reliant, practical, ready to 'have a go' at anything and loyal to their 'mates' (workmates) even if they were wrong (Stephens, 2003). Ashkanasy (2008) posited that when free-settlers and convicts were forced to work together to develop a harsh land, the phenomenon of 'mateship' came about which referred to backing each other up when faced with difficulty (Ashkanasy & Roberts, 2001; Sue-Chan & Dasborough, 2006). Egalitarianism also developed as a result of the free-settlers and convicts having to work together under harsh conditions and therefore having to do away with traditional European societal divisions. Ashkanasy (2008) is of the opinion that Australian national identity is complex because although egalitarianism is valued, yet Australia's history is marked with discrimination. Similarly, regarding individualism, Archer (2001) posited that Australians were trapped in a quandary about group cohesion and an industrialist system where individual achievement was rewarded. While the value of egalitarianism was being cultivated, the Australians also developed a dislike for officiousness, authority and people who set themselves apart from the norm, giving rise to the 'tall poppy syndrome'



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(Ashkanasy, 2008; Ashkanasy & Roberts, 2001). The social phenomena of mateship and tall poppy syndrome are further explored in the following sections.

**Mateship.** John Howard, one of Australia's former Prime Ministers stated "Australia should never be a nation defined by class or envy, but rather a nation united by mateship and achievement" (Dodson, 2004). Page (2002) defined mateship as an attachment to another and willingness to do things for people considered as mates. Page noted that traditionally mateship was limited to males and also wondered if mateship should be considered a virtue. Looking at mateship from a consequentialist ethics perspective, which is evaluating the ethical value of actions and attitudes by their consequences or outcomes, Page argued that perhaps mateship should not be a virtue. One of the consequences Page focussed on is war and stated that the cohesion and allegiance which characterises mateship was the main factor that aided and perpetuated wars (2002).

Butera (2008) proposed the concept of 'neo-mateship' for the contemporary Australian society. Butera posited that men no longer needed to bond together through war and hardship and therefore mateship no longer appeared to hold the role it once held; this proposition was examined in a sample of 40 men and 40 women belonging to three age cohorts, ranging from early 20s to 87 years of age. Butera found that mateship in the current times did not emphasise group loyalty as much and allowed displays of vulnerability to a certain extent, but still upheld self-reliance as a virtue of Australian masculinity.

**Tall Poppy Syndrome.** Tall poppies are people who are successful and occupy a high status in society; it was believed that Australians derived satisfaction from the fall of such tall poppies (Feather, 1994). Peeters (2004) succinctly explained the tall poppy syndrome "no matter how successful Australians are, their ultimate aim must always remain to be like everyone else. That is why Australian Prime Ministers attend cricket matches and cry on television when the country is in mourning" (pg. 21). Feather (1994) undertook several

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studies on the tall poppy phenomenon and concluded that people's attitudes towards tall poppies were contingent on the value they placed on achievement. Those who valued achievement and power favoured rewarding tall poppies, while those who valued equality favoured the fall of tall poppies. Furthermore, Feather found that those with low global self-esteem and perceived self-efficacy favoured the fall of tall poppies and yet offered more support and sympathy for a fallen tall poppy. Additionally, Feather cautioned that it was necessary to differentiate between 'good' and 'bad' tall poppies in terms of deservingness of status, their personality characteristics, how they used their position and how attractive or unattractive they were perceived to be.

### **Families in Australia**

In a review of changing family structures from 1901 to 2001, Gilding (2001) noted that from the 1970s Australian families became increasingly diverse and there were different types of families: sole-parent families, stepfamilies, blended families, gay families, extended families, couple families and intact families or nuclear families comprising of a couple and their children. Gilding attributed five main reasons for this increase in diversity of family structure. One, increasing participation of women in the workforce which led to later marriages, having children later, and the ability to leave unhappy marriages. Two, introduction of supporting parents' benefits which meant that women were able to keep their children and leave unhappy and violent marriages. Three, more children going to university which meant that the cost of having children increased which corresponded with declining fertility rates. Four, sexual liberation movements encouraged alternative sexual orientations and encouraged women to leave unhappy relationships; and five, the ethic of individualism which encouraged fulfilment of own needs and being autonomous. Hancock (2002) in her review of changing Australian families supported Gildings' comments about delayed childbirth, emergence of different family types, and declining childbirth.

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### **Summary Conclusions**

The literature review on Indian and Australian cultures revealed that two major areas in which both the cultures differ is hierarchical relationships and emphasis on family. Hierarchical relationships permeate every level of relationship in the Indian society from the family to the workplace, whereas in Australian culture, themes of equality and fairness are prevalent. However, amongst the themes of egalitarianism Australian researchers have also noted a history of discrimination in Australia. In India, caste-based discrimination still occurs despite the caste system being legally abolished. Parents and extended family members tend to influence the decisions of Indians in major spheres of life such as marriage, child-rearing, education, and work.

### **Study One: Semi-Structured Interviews of Indian and Australian Students**

The main objective of study one was to investigate via semi-structured interviews what motivated Australian and Indian university level students to study and what were the ideal and non-ideal personality characteristics of a student according to them. An overview of the education systems and academic achievement of Indians and Australians are presented first followed by the hypotheses of the study.

### **Overview of Higher Education in India**

Higher education in India covers all education beyond grade twelve and comprises of three levels of qualifications: bachelor's degree or undergraduate, Master's or postgraduate, and pre-doctoral (Master of Philosophy) and doctoral (Doctor of Philosophy) [Agarwal, 2006; Agarwal, 2007]. India has over 230 universities and 6,500 vocational colleges which accommodate approximately 10 million students (Kaul, 2006). Universities can either be created by the central government or the state government and can affiliate colleges (Kaul, 2006). This system of affiliation is unique to South Asia where teaching and learning of programmes are undertaken by colleges under the academic supervision of universities, but

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the degree is awarded by the university to which the college are affiliated to (Agarwal, 2006). Colleges mostly provide undergraduate education while universities provide post-graduate education (Agarwal, 2006). Multidisciplinary programmes are provided by most universities and colleges, but there are some universities and colleges which only pertain to a particular discipline such as engineering or agriculture (Agarwal, 2006). There are also open universities which cater to distance learners (Kaul, 2006). The courses offered in higher education are divided into arts, including social sciences and humanities; pure sciences and professional programmes such as medicine, engineering, teacher education, law, agriculture, and so on (Chanana, 2007).

While there are over 10 million students in higher education this accounts for only 6% of all Indian students (Kaul, 2006). In a review of higher education in India Kaul (2006) highlighted that while India's higher education system is one of the largest in the world, it still failed to cater to all those who want to pursue higher education, but in contrast produced large number of graduates from middle and lower level organisations who found it difficult to procure employment. This phenomenon can be attributed to a mismatch of degrees offered and the skills required in the workplace (Holtbrügge, Friedmann, & Puck, 2010; Kaul, 2006). Furthermore, an undergraduate degree in India did not guarantee a job; hence both men and women from middle and upper class families were not expected to work after finishing their undergraduate studies as that was just a stepping stone to further professional education (Chanana, 2007). However, those from low-income families were expected to start work as soon as they finished their undergraduate degree so that they could support the family (Chanana, 2007).

### **Indian Women in Higher Education**

In a review on women in higher education in India, Chanana (2007) found that the proportion of women in higher education had increased from 32% in 1991-92 to 40% in

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2002-03 of all students. The courses offered in higher education in India are divided into perceived feminine and masculine disciplines; with arts, humanities and teacher education considered feminine courses and law, engineering, and commerce considered masculine disciplines (Chanana). Interestingly, Chanana noted that medicine was not considered a masculine discipline as women patients prefer to be treated by women doctors which required women to study medicine. In a report on India's gender profile, Bhan (2001) found that in urban areas, in terms of marital prospects, an educated woman was preferred, but found that in rural areas, in low-income families and in religious families, too much education was perceived as a lack of domestic skills and hence lowered marital prospects. Similarly, Chanana in her review of women in higher education in India found that daughters were educated by upper and middle-class families as a means to enhance the family's social status and increase marital prospects, but the daughters were expected to work only for a short period of time before marriage. After marriage, it was the groom and his family's prerogative to decide if she could work or not (Chanana). Chanana's view is congruent with the results of Clark and Sekher's (2007) interviews of several working women in India; while the unmarried among the sample hoped to marry a spouse supportive of their careers, they were unsure if they would continue to enjoy as much freedom as they did before marriage.

Maslak and Singhal (2008) interviewed twenty-five college-educated women from different parts of India to investigate how education influenced these women's identities. Maslak and Singhal found differential results for single women and women who were married, divorced, or widowed. Single women reported that higher education had helped in self-development and self-confidence; they had learned to be independent, but were also aware of their familial responsibilities once married. Women who were married, or divorced or widowed reported that they pursued higher education as an area of personal interest, but also emphasised the need to balance personal interest with family time. Furthermore, the

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married, divorced or widowed women reported a clash of identities as their educated, motivated and independent selves were often dominated by their roles and responsibilities as a wife and daughter-in-law (Maslak & Singhal). As mentioned in the section on family structure in this chapter, families in India are largely patrilocal wherein after marriage a woman moves in to live with her husband's family (Medora, 2007; Mullatti, 1995) and hence married women besides the responsibilities of a wife, also had, responsibilities as a daughter-in-law.

In summary, the participation of women in higher education in India has increased in the last decade substantially. Middle and upper class parents were motivated to educate their daughters as it added to their social status and increased marital prospects of their daughters. Women in higher education felt more self-confident and independent, but were also aware of their familial responsibilities once married. Those women who were married often experienced a clash of identities as an educated, independent woman and the social roles she was expected to perform as a wife and daughter-in-law.

### **Academic Motivation in India**

Areepattamannil, Freeman, and Klinger (2011) in a survey of intrinsic and extrinsic motivation among Indian adolescents in India and Canada found that the students in Canada had both higher intrinsic motivation and academic achievement compared to their counterparts in India. Indian students in India had higher extrinsic motivation than their Canadian counterparts, but extrinsic motivation did not significantly predict academic achievement. In a similar study conducted by Gopalan, Cherikh, and Khojasteh (2011) among university students results also indicated that Indian students were largely motivated by extrinsic factors such as lecturers and grades. However, Gopalan et al. noted that while the students in their sample were extrinsically motivated they also expressed a desire for a more autonomous learning environment which encouraged independent and creative thinking.

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Interviews of Indian students pursuing postgraduate studies in Australia shed some light on the extrinsic nature of motivation among Indian students. Ninnes, Aitchison, and Kalos (1999) interviewed ten Indian students studying Master of Business Administration at an Australian university to investigate learning styles of international students. The students interviewed had completed undergraduate degrees in Indian higher educational institutes in commerce, accounting, and science. The two major themes to emerge were that learning was teacher-centric and examination-centric. A teacher-centric approach was described as one where the teacher imparted knowledge and the students listened. Furthermore, an interviewee explained that the teacher played an important role in explaining material to students whose first language was not English. The students reported that questions in class were generally to clarify concepts and it did not occur frequently as students were hesitant to ask questions. Formal written examinations were common methods of assessments and such examinations were held every semester (Ninnes et al.). Drawing on the literature on Indian cultural values from a previous section in this chapter, the endorsement of hierarchical relationships (Suri & Abbott, 2009) could be another explanation for the teacher-centric learning where teachers are considered superior and the students subordinates and hence the deferential behaviour.

Two other studies further shed light on the motivation of Indian students to attend university. Phinney, Dennis, and Osorio (2006) surveyed 713 university students from various ethnic backgrounds, including Indian, studying in the United States of America. Results revealed that Asian American students (which included Indians) were motivated to go to university by their parents and family members. Some participants reported that they attended university because they had no choice but to do so due to family pressure (Phinney et al., 2006). Similarly, Akins (2007) interviewed several Asian students (including Indians) studying medicine in the United States of America to investigate their underlying motivation to do so. Interview results revealed that all students underscored the importance of their

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family as a motivating factor. One interviewee explained that in his culture parents supported their children through university and later when the parents retired, the children supported them. Therefore, the interviewee chose medicine as it would provide a good source of stable income that he could use to support his parents when they retired. Hence, in this example not only was the interviewee motivated by his parents to attend university, but the motivation to pursue studies in a particular area was also influenced by how he could best support his parents when they retired.

Empirical studies reviewed in this section revealed that Indian students were largely extrinsically motivated with teachers, family, and grades as the major motivators. The social structure in India with its emphasis on family (Medora, 2007) and hierarchical relationships (Suri & Abbot, 2009) could explain why family and teachers were the major motivators. Furthermore, the job market in India is very competitive where a mere undergraduate degree does not guarantee a job (Chanana, 2007) which could explain why grades were also a major motivator for Indian students. The learning environments largely do not foster an autonomous learning style, but a more interactive learning environment which fostered independent and creative thinking was desired by the students (Gopalan et al., 2011).

### **Overview of Higher Education in Australia**

The Australian higher education sector is made up of universities, higher education institutions and higher education providers which are bodies established by the Australian government, a state, the Australian Capital Territory or the Northern Territory (Australian Government, 2011). Australian universities are largely public (Nelson, 2003) with 37 public universities, two private universities, one Australian branch of an overseas university, three self-accrediting higher education providers and over 150 non-self-accrediting higher education providers which usually provide specialised courses such as theology, hospitality, health, and counselling (Australian Government, 2011). Australian universities are largely



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self-accrediting institutions which means that they enjoy a high level of autonomy and are not regulated by the state; the institutions have the prerogative to decide what should be taught, how it should be taught and how it should be assessed (Australian Government, 2011; Nelson, 2003). Compared to universities in other countries, Australian universities have a smaller proportion of students starting university straight after school, a larger proportion of mature-aged students (above 25 years old), a larger proportion of part-time students and a larger proportion of distance education students (Nelson, 2003). A distinctive feature of the Australian higher education system is the Higher Economic Contribution Scheme (HECS) which provides financial assistance to students towards their tuition which the students can repay when they are able to pay (Nelson, 2003). This facility is used by the majority of domestic students in Australian universities (Krause, Jennings, & James, 2010).

Among the Organisation for Economic Cooperation and Development (OECD) countries, Australia has the highest proportion of international students in higher education (Bradley, Noonan, Nugent, & Scales, 2008). In a review of higher education in Australia Marginson (2002) explained that a large reduction in funding to universities as part of a policy change and the potential to develop a new export market in the mid-1980's encouraged Australian universities to aggressively recruit international students. The universities were given the freedom to charge full-cost tuition from these international students which they could retain (Marginson). Australia became a lucrative international higher education destination for prospective students as the tuition was half the amount as compared to American universities and the cost of living was 70% cheaper than America or Britain (Marginson). However, Marginson warned that Australian higher education had come to rely on the revenue from international students so heavily that any changes such as the depreciation of the American dollar or recruitment by other countries would have serious repercussions on Australian institutions. Marginson's warning became prophetic when the

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Australian dollar gained value recently making Australia a less preferred destination for higher education among international students causing problems for the higher education sector (Valenzuela, 2011).

In the fourth of the series of national level studies on the experiences of first year university students in Australia James et al. (2010) analysed data from 2422 students from nine universities. Results revealed that 61% of the students were engaged in paid work. James et al. noted differences between international and domestic students in their reasons to work while studying: international students tended to work to support family and gain course relevant work experience while domestic students tended to work to afford extras, to save to repay their HECS loans and to be financially independent. James et al. also noted some gender differences which are discussed in the next section on Australian women in higher education.

The brief overview of Australian and Indian higher education systems revealed several differences: Australia's universities were largely public (Australian Government, 2011; Nelson, 2003), whereas India's universities were largely private (Kaul, 2006); Australia's universities were largely self-accrediting institutions with high levels of autonomy (DEEWR, 2010) whereas India's colleges were closely monitored by their affiliating universities (Agarwal, 2006); Australian students financed their studies utilising the HECS (Nelson, 2003) while Indian students largely depended on their parents to finance their higher education studies (Akins, 2007); and finally a large proportion of Australian students worked while studying (James et al., 2010) whereas most Indian students were not expected to work (Chanana, 2007).

### **Australian Women in Higher Education**

There were some marked differences between Australian women in higher education and Indian women in higher education. The national female to male ratio in first year

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university in Australia was approximately 1.3:1 (James et al., 2009) whereas in India there are more men in higher education than women (Chanana, 2007) with an estimated ratio of 2.5:1 (The World Bank, 2012). In urban areas Indian women were educated by their parents as a means to enhance the family status (Chanana, 2007). Women were expected to work for a short while before marriage; after marriage the decision whether they could work or not was made by their husbands and his family (Chanana, 2007; Clark & Sekher, 2007).

Literature reviewed did not indicate such conditions on Australian women's desires to study or work. In their survey of first year university students in Australia James et al. also noted that males in first-year university tended to be from higher socio-economic backgrounds as compared to females and there were more females from rural backgrounds than males. This demographic profile was significantly different from India's as in the rural areas it was believed that if a girl was too educated, such as at the university level, she would lack domestic skills which influenced her marital prospects (Bhan, 2001).

Similar to India, Australia also had gender imbalances in the courses studied with more women in the fields of education, creative arts and health (James et al.). However, this gender imbalance was not unique to only India and Australia, Bradley (2000) in an analysis of data from several countries from 1965 to 1990 found that women were more likely to graduate from education, arts, humanities and social sciences streams while men were more likely to graduate from natural sciences, mathematics, and engineering. In a report on the gender disparities in the Australian higher education system Carrington and Pratt (2003) offered a possible explanation for the gender imbalances in certain courses in Australia. Carrington and Pratt found that 41% (of the 7000 students surveyed) of females from the lower socio-economic group were sensitive to the cost of university education and hence were more likely to opt for cheaper courses in teaching and health.

**Academic Motivation in Australia**

Literature on the motivation of Australian students to attend university was limited, an area in which the current study could contribute. Several researchers (for example, McKenzie & Schweitzer, 2001; Win & Miller, 2005) investigated factors influencing academic performance, while several studies (for example, McInnis, 2001; Wilcox, Winn, & Fyvie-Gauld, 2005) focussed on the first year experience of university students, but there were very few articles available on the motivation of students to attend university. In a report for the Australian government, Hillman (2005) explained that the first year of university was important as it was a milestone transition period of life and also one which had the highest rates of academic failures, withdrawals and deferrals, and hence there are several studies on the first year experiences of university students in Australia. However, James and colleagues' (2010) report on the first year experience of Australian students does shed some light on the motivation to go to university. Comparing data from first year university students from the past 15 years James et al. noted that the majority of students continued to report that they joined a university to pursue an area of interest, which can be classified as intrinsic motivation (Ryan & Deci, 2000). Pursuit of interest as a reason to go to university was followed by going to university to improve job prospects, which can be classified as extrinsic motivation (Ryan & Deci, 2000). Furthermore, James et al. found that expectations of parents or family played a significant role in the students' decision to go to university, but also observed that the mean age of the sample was lower than previous years' surveys and a higher proportion of respondents were living with their parents.

The literature reviewed on academic motivation in India and Australia revealed that students in India were largely likely to be motivated by extrinsic factors such as family, teachers and the grades they received (Akins, 2007; Gopalan et al., 2011; Phinney et al., 2006) while students in Australia were likely to be largely motivated by intrinsic factors such

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as interest in an area of study (James et al., 2010). However, Australian students are also motivated by extrinsic factors such as family and improved job prospects (James et al., 2010).

### Study One Research Questions

Based on the literature reviewed on Indian and Australian cultures, higher education in both countries and academic motivation in both countries, the following research questions on motivation among students were formulated:

- a) Would themes of extrinsic motivation, specifically family as a motivator be prevalent among Indian students?
- b) Would themes of intrinsic motivation, specifically pursuit of interests, be prevalent among Australian students?
- c) Would themes of financial sacrifices to go to university among Australian students be prevalent as compared to the Indian students who were generally supported by their parents for their education?

In chapter four of the present thesis three personality traits which could affect work behaviours were examined: the Big Five, locus of control, and work ethic. Similarities and differences in levels of these personality traits were examined in studies three and four, presented in the next chapter. For the present study, the aim was to gather information on qualities endorsed in both cultures, hence no hypotheses were formulated.

## Method

### Participants

A total of 62 participants were interviewed for the study. There were 37 Indian students (males = 12, females = 25), ranging in age from 18 to 29 years and 25 Australian students (males = 3, females = 22), ranging in age from 18 to 41 years old. There were significantly more females than males in the Indian sample,  $\chi^2(1) = 4.56, p = .033$  and there were also significantly more females than males in the Australian sample,  $\chi^2(1) = 14.44,$

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$p < .001$ . Indian participants were enrolled in various degrees such as Bachelor of Science ( $n = 12$ ), Bachelor of Arts ( $n = 14$ ), Bachelor of Social Sciences ( $n = 1$ ), Masters of Business Administration ( $n = 9$ ), and Bachelor of Commerce ( $n = 1$ ). Australian participants were largely enrolled in a Bachelor of Social Sciences degree ( $n = 22$ ), with two participants enrolled in a Graduate Diploma of Psychology and one participant enrolled in a Bachelor of Arts degree. While the participants in the Indian sample were studying various degrees, the participants from the Australian sample were predominantly from the field of Social Sciences. The implications of the disparity between the samples in fields of study are discussed further in the discussion section.

A convenience sampling technique was used to recruit participants from private higher education institutions in Australia and India. Prior to recruitment ethics clearance was obtained from the institutional ethics committee at the researcher's institute in Australia. The female Indian students were recruited by contacting the researcher's alma mater, an all-girls private college based in Mumbai, a major city in Western India and requesting for permission to conduct the study from the institute's head (see Appendix C). Recruitment of participants was co-ordinated by the Psychology Head of the Department. No incentives were offered to the students to participate in the study. The researcher was requested to give a lecture on the thesis to first, second, and third year undergraduate Psychology students. Male Indian students were recruited from a private post-graduate management institute in Hyderabad, a major city in Southern India. The institute's head was approached for permission to interview male students for the study. No incentives were offered to the students.

Australian students were recruited for the study through the participant pool at a private South-Eastern Australian university. Participants were recruited via an explanatory letter printed on the university letter head and placed on the research board (see Appendix D), below which was a sign-up sheet where participants could sign up for specified dates and

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times. The explanatory letter informed participants about the nature of the research, what the participants were required to do, the amount of time required to complete the study and about the allocation of one credit point towards course work for participation in the study. The letter also stated that participation was voluntary and participants could withdraw from the study at any point of time without the fear of being penalised. The participant demographics are presented in Table 2 and statistical output for participant demographic analyses can be seen in Appendix F.

**Table 2**

*Participants' information on age [range, mean (M) and standard deviation (SD)], mean number of years in the current institute (SD) and mean number of residency years in current country (SD)*

Sample	Age Range in Years	Mean Age (SD)	Mean Number of Years in Current College / University (SD)	Mean Number of Years Resident in India / Australia (SD)
Indian Students	18-29	20.54 (2.88)	2.06 (1.47)	20.38 (2.79)
Australian Students	18-41	22.20 (5.81)	.71 (80)	19.96 (6.62)

## Materials

Participants in Australia and India were asked three questions on motivation and two questions on desirable and undesirable personality traits in students. To obtain information on the underlying motivations to attend university, participants were asked: 'why do you go to university?' and, 'what sacrifices have you made to go to university?' To gather information on specific motivators, participants were asked 'what motivates you to study?'

Information on desirable and undesirable personality traits were asked via direct questions: 'what do you think are the personality traits of a good student' and 'what do you

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think are the personality traits of a bad student?’ Participants were also asked two other filler questions to establish rapport which were not analysed. These questions were ‘what are the indicators of good performance at work’ and ‘how should performance at work be assessed’. As these interviews were semi-structured, participants were asked to elaborate or clarify statements when required and participants also had the opportunity ask for clarifications if required.

### **Design**

Semi-structured, face to face interviews were chosen as a methodology to explore participants’ views on motivation and personality. Semi-structured interviews according to Runswick-Cole (2011) comprise of predetermined questions, but offer the flexibility of asking questions in any order, introducing new questions for the purpose of clarification and / or elaboration of interviewee responses, and leaving out questions if required; a method that was suitable to the information-gathering nature of the study. Thematic analysis was used to analyse interview transcripts, where the unit of analysis was a theme. In its simplest form, a theme is a sentence with an idea (Berg, 1995). A thematic analysis is a useful tool to summarise large amounts of verbal data and yet be descriptive and rich in information (Howitt, 2010). As the total number of transcripts to be analysed was substantial ( $N = 62$ ), a thematic analysis was deemed as an appropriate tool to analyse the data.

### **Procedure**

As the aim of study one was to identify underlying motivations of students to attend university and to gather information on desirable and undesirable personality characteristics according to students in India and Australia, interview questions were formulated after reviewing the relevant literature. These questions were formulated in consultation with the present author’s supervisors. Ethical clearance to conduct the study was then obtained from the author’s institutional ethics committee. After ethical clearance, two interviews, one in



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Australia and one in India were conducted as part of the pilot study. The participants of the pilot study understood the interview questions and had no suggestions for any changes for either the questions or the procedure.

As described in the participant section, in India the students were recruited from two private institutions; one in Mumbai and one in Hyderabad, both major cities in India. In both institutions prior to the interviews a suitable date and time period was agreed upon for the interviews and a classroom was allocated to the author to conduct these interviews. The contact person in each institution arranged for students to come to the allocated room for the interviews. Once the student came into the room the author introduced herself, he or she was briefed about the purpose of the study, informed about the voluntary nature of the study, informed that their responses would be recorded on a voice recorder, and that their responses would remain confidential. Students were also informed not to mention any names such as their own, a lecturer's name or the institute's name in order to maintain anonymity. Before the interview, students were asked to fill out a short demographic questionnaire which asked about their age, gender, programme of study, number of years at the institute and the number of years of residency in India. While participants were filling out the demographic questionnaire rapport was established with the participant by asking them about their studies and answering any questions they had about studying in Australia. The interview then commenced and took approximately 10 minutes per participant. At the end of the interview participants were thanked for their time. No incentives were provided to the students, but after all interviews had been conducted the present author was invited to give a lecture on the study to a combined first, second, and third year Psychology students at the Mumbai institution.

In Australia, students were recruited through the author's institutional participant pool of Psychology students who participate in various research studies for credit points. The

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study description, the voluntary nature of the study, selection criteria (only students who were Australian citizens or permanent residents), the one credit point allocated and the author's details were put up on the research notice board of the Humanities faculty. Students who wished to participate contacted the author and a mutually suitable date and time was arranged. The interviews were conducted in a quiet room which was allocated to the author for the interviews. Similar to the procedure in India, once students entered the room the author introduced herself, participants were informed about the study, the voluntary nature of the study, and informed that their responses would be recorded on a voice recorder. Australian students were informed not to mention any names during the recording of the interview in order to maintain anonymity. Participants were asked to fill out the demographic questionnaire first. While the participants were filling out the demographic questionnaire rapport was established by asking participants about their studies. The interviews commenced after that and took approximately 10 minutes per participant. At the end of the interview the students were thanked for their participation and awarded one credit point towards their course.

### Results

All interviews were transcribed in full using verbatim secretarial transcription<sup>10</sup> and uploaded onto NVivo 9, a qualitative software program. Software programs like NVivo aid qualitative research by organising large amounts of data more efficiently (Auld et al., 2007; Welsh, 2002). In the present thesis NVivo was used to organise data into manageable chunks by coding it into themes; and to query themes by demographic variables. For example, it was queried what themes were predominant among Australian female students on what motivated them to go to university. As the goal of the study was to explore what was said by the participants and not how it was said, a direct secretarial transcription was considered an

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<sup>10</sup> A word for word transcription.

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appropriate choice as opposed to the Jeffersonian transcription method where keyboard strokes are used to indicate various aspects of how the words were spoken such as tone, pauses, and inflection (Howitt, 2010). It is important in qualitative research to explicitly address reflexivity which refers to how the researcher may have influenced data collection and analysis and reflect on these issues (Howitt, 2010; Runswick-Cole, 2011). An example transcript can be seen in Appendix G. Interview transcripts are available on request.

### **Reflexivity**

There were two main issues that I thought would affect this study: my knowledge of qualitative research and the influence of my ethnicity during face-to-face interviews, both of which are addressed in this section. I am an ethnically an Indian who has been studying in Australia for the past five years. I completed my first undergraduate degree in Economics in India and came to Australia to pursue my undergraduate and post-graduate studies in Psychology. During my undergraduate and post-graduate studies in Australia, I largely studied and conducted quantitative research. However, as part of my part-time job I undertook some qualitative research studies and co-authored journal articles on these studies. When it was clear that mixed-methods would be the most suitable method for my current research I studied text books on qualitative research methods, completed a basic and an advanced course in NVivo (a qualitative software), undertook a workshop on conducting interviews, and consulted my supervisors for advice.

I personally conducted all interviews in India and Australia. In India, all interviews were conducted face to face; in Australia as the employees were scattered in various locations across the country, most of the interviews were conducted over the telephone. Australian students were interviewed face-to-face. For the interviews in India I dressed according to norms of each location so that my interviewees would be comfortable talking to me. For example, in a girl's college in Mumbai I wore jeans and a top whereas in an educational

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institute in Hyderabad I dressed more conservatively in Indian semi-formal clothes. While interviewing the employees in India I dressed in formal Western wear for the Mumbai employees as advised by my contacts there and in formal Indian wear for the Hyderabad employees.

Interestingly, while I am ethnically an Indian, my points of contact at every location in India emphasised that I had come from Australia while introducing me to the interviewees. Therefore, I was both an insider and an outsider to my Indian participants. However, my interviewees often used colloquial phrases and some phrases in Hindi which I took as an indication that they were comfortable with me as they made no attempt to explain these phrases. Furthermore, I think by emphasising that I was from Australia the interviewees were assured that their responses would be used for research and no other purpose.

In Australia all the student interviews were conducted face to face. I do not think my being an Indian interviewing Australian students would have impacted the data quality as the institution where the students were from comprised of 50% international students and hence the Australian students would not feel out of place interacting with an Indian. Moreover, Australia being a multicultural society there are people of various ethnicities in every major city. Most of my employee interviewees did not meet me face to face but may have detected an Indian accent over the telephone. Again, this was not considered problematic because of Australia's multicultural society.

### **Reliability and Validity**

Reliability in quantitative studies refers to the replicability of the study while validity refers to the accuracy of measurement and that the construct measured was in fact what was intended to be measured (Mitchell & Jolley, 2013). In qualitative studies, reliability and validity largely refer to the trustworthiness and rigour of the study (Golafshani, 2003). There are several strategies to ensure the trustworthiness and rigour, such as methodological

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coherence, sample appropriateness, data variance, clear exposition of data collection and analysis, reflexivity and theoretical thinking (Mays & Pope, 2000; Morse, Barrett, Mayan, Olson, & Spiers, 2002). These issues are discussed next.

Methodological coherence refers to the congruence of the research question to the methodology employed (Morse et al., 2002). In the present study the aim was to gather rich, descriptive and informative data on motivation to study and desirable and undesirable personality characteristics according to students in India and Australia. Such kind of data can be obtained through semi-structured interviews where the researcher has the opportunity to obtain clarification and elaboration from participants (Runswick-Cole, 2011), as was done in the present study which ensured methodological coherence (Morse et al., 2002). Furthermore, ‘students as a sample’ was appropriate because the present thesis comprised of several studies where student samples were studied along with employee samples as current university students are the employees of the future.

May and Pope (2000) suggested that the researcher should attempt to obtain data which might contradict or modify the analysis, such as from a different context. This procedure ensures data variance. In the present study, the Indian student data was from two different institutions in two different cities which are not geographically proximate. In Australia, while all student data was collected from a single institution attempts were made to obtain data from different types of students. For example, one semester the study details were put up on the research board at the beginning of the semester to get data from students who were keen to complete all their research participation and gather credit points as soon as possible. The next semester the research study details were put up towards the end of the semester when some students are rushing to finish their research participation. Regarding clear exposition of data collection and analysis; the data collection procedure has already been described in detail and the data analysis strategy is described in detail in the following

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section. Positionality and personal reflexivity as also been discussed in a previous section. Finally, theoretical thinking as described by Morse et al. (2002) refers to developing theory by connecting new ideas found in results to the old ideas established in the literature. This aspect was undertaken in the discussion section of this study where the results were related to the literature discussed in earlier sections.

### **Procedure for Thematic Analysis**

Theme identification was data-driven, that is, selection of themes and sub-themes was guided by what was in the data (Howitt & Cramer, 2011). Aspects of the data that were considered interesting or important were coded as themes and sub-themes, a common procedure in thematic analysis (Howitt & Cramer, 2011). Braun and Clarke's (2006) six-stage model of thematic analysis for psychology studies was used as a guide. In stage one, Braun and Clarke suggested that researchers should familiarise themselves with the data. All interviews were personally conducted by the present author and all data were carefully examined. Stage two is the transcription of the data. Braun and Clarke advised that transcription is a good way of familiarising oneself with the data. Approximately half the data was transcribed by the author herself and the other half was outsourced to a transcription service. However, as recommended by Braun and Clarke, all outsourced transcripts were checked against the audio recordings by the researcher. In stage three, initial coding was undertaken, where initial codes are broad themes into which data can be organised (Braun & Clarke). As these were semi-structured interviews, the five questions themselves formed the initial codes from which themes emerged. Furthermore, each participant's data was coded as a 'node' in NVivo where attributes or demographic information such as gender and country of origin was recorded. This procedure allowed for analysis of themes by demographic information. Once the initial codes and themes based on these codes were identified, Braun and Clarke recommended in stage four reviewing these themes and in stage five defining and

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labelling the themes and finally in stage six, writing the report. Themes were identified and reviewed as per Braun and Clarke's model. The labelling and definition of themes is examined in detail in the following sections. Wherever applicable, thematic differences amongst the genders and students from Australia and India were highlighted. However, as noted earlier there were significantly more females than males in both samples; hence the results may be gender biased. Interviews were transcribed verbatim and hence no attempt was made to rectify the grammatical structure of statements. Phrases in the local language spoken by Indian participants were noted in italics and explained in square parentheses. Colloquial statements were also explained in square parentheses. Any pauses in conversation were denoted by three periods (...). Illustrative examples of themes and sub-themes are presented in the following sections. Theme saturation was achieved after 10-12 interviews in each sample.

### Themes and Sub-Themes

**Why Do You Go to University?** Participants were asked why they went to university to investigate the underlying motivation to attend university. The themes that emerged under this initial code were: further education; and higher education, a necessity.

***Further Education.*** A number of student participants in India and Australia stated that they went to university so that they could further educate themselves and learn more. These students were asked why they wanted to further educate themselves. Participants largely stated that they wanted to further educate themselves to get the job or career they desired; for example, one female participant from Australia stated "I go to university to get to a degree, so I can be a psychologist when I finish." Similarly an Indian female student stated "you know, in the further future to get jobs and all that, that's why."

However, some differences were noted between Australian and Indian female participants when they were further asked about why was it important to further educate

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themselves. Australian females stated that they wanted to further educate themselves so that they could have a better life and a better job than what they had currently. For example, a female Australian participant stated “to get a degree that will enable me to get the best paying job and the most satisfying job possible”. Another participant stated “to further my knowledge, to maybe gain better recognition within my profession, and to earn more money”.

The responses of female Indian participants could be further categorised into three sub-themes: financial independence, creating an identity through education and taking care of family.

*Financial Independence.* Indian female participants stated that it was important for them to be educated so that they could get a job and be financially independent. As one Indian female participant stated:

To earn a degree for myself, because later that will help me in making a career of my own and make me independent enough. I don't want to like to be asking a single rupee [Indian currency] from somebody and then buy something. I have a lot of expenses and I want to, like, fulfil them on my own.

Yet another Indian female participant succinctly stated the reason why it was important to educate oneself “To be independent. To be able to take care of myself.”

*Creating an Identity through Education.* Education as a tool to create an identity was highlighted by a few Indian female students. An Indian female participant explained:

Because if I want to be something, if I want an identity of myself and I want to do something with myself, I have to be educated. I can't be an illiterate and yeah, if I want to feel proud that yes, after 20 years when I look at myself and I say yes, I have done something, it is through education only, through the knowledge that I get in college through my teachers, can I do it.



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Another female Indian participant stated that “I basically come to college to make my career good and in future I can support my family by financial ways and being a woman I can make my own identity in the world”.

*Taking Care of Family.* Besides financial independence and creating an identity, female Indian participants also stated that they wanted to educate themselves further and get a good job so that they could take care of their families. As one participant stated “because I have to have some qualifications to get a good job and support my family, that’s why”. Another participant echoed the thought “because I want to be educated little bit so I can help my family and I can help my society, so that’s why I want to get educated, so it’s necessary to come to a college”.

Male participants in India and Australia stated specific personal reasons as to why they were studying further. For example, a male Australian participant stated that he went to university “because I have reached a point in my career where I’ve gone as far as I can to and I need to get a university education to get further ahead with what I’m doing. A male Indian participant stated that:

I am studying this MBA because I want to start my own business. I will do job for two-three years. After I get some money, I will do my own business. I want to employ at least 10 people. That’s why.

***Higher Education, a Necessity.*** This theme emerged from the Indian participants’ responses. A few participants stated that in India getting a degree was a minimum requirement to get any job. When asked why higher education was a necessity, one female participant explained “it is because first of all, everything’s so competitive, especially in India and unless you have, like, a basic degree that’s actually, that’s actually the minimum requirement for any job or anything like that.” This thought was reiterated by a male participant who said “because it’s most difficult to get good job.” Even when higher

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education was not a necessity to procure a job, a female Indian participant stated that she had no choice but to study as education was very important to her family:

I think because nowadays it's not enough to be a 10<sup>th</sup> [grade 10] pass and I have always been part of a family where education is very important, so even if I never wanted to study, I was still put into college, like part of me doesn't want to study any more, but I am still in college because I need the qualification....I don't have another option...yeah.

There were varied underlying motivations for participants to go to university.

Participants across Australia and India stated that they went to university to learn more and get the required qualifications for a job. There were some differences between females in Australia and India when asked why it was necessary to be educated. Females in Australia stated that further education was important to get a better paying job, to enjoy a better lifestyle, and a job that they found satisfying. Females in India stated that further education was important so that they could get a job and be financially independent, could create an identity for themselves and they could take care of their families. A theme which appeared only among Indian participants was that it was necessary to get a degree due to the competitive nature of the job market in India.

**Have You Made any Sacrifices to go to University?** Both male and female Indian participants largely stated that they had not made any sacrifices to go to university. As one female Indian participant explained “it's my parents, they have already seen to it that you know I have proper education and stuff like that”. Reiterated by another female Indian participant, “no, not really anything. My parents have put me very well so there's no reason for me sacrificing anything”. Most of the male Indian participants stated that they had not sacrificed anything to go to university.

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However, when Australian participants were asked if they had sacrificed anything to go to university, several sub-themes emerged: time with family, financial sacrifices, and costs versus benefits. These sub-themes are described in the following sections.

***Time with Family.*** This theme was prevalent among Australian females who had moved away from family to study at their current university and considered leaving behind their families a sacrifice. For example, one female Australian participant stated “maybe family, because I had to – I’m from Sydney, so I had to move up here and stay up here by myself”. Another female Australian participant stated “yeah, I had to leave home when I was 17 and it’s about a few hours north, so I don’t really get to go home much”.

***Financial Sacrifices.*** Both male and female Australian participants stated that they had to make financial sacrifices to attend university. These financial sacrifices had led to downgrading of lifestyles, loss of leisure time and loss of leisure activities. One female Australian participant explained:

Oh yeah. I had to close my private practice in Sydney and completely give up working altogether, so it’s all wages gone, and I was going to be buying a house with the money that I had saved up. So, I’m just using that money to spend on living. Yes, I think that’s a big sacrifice. I’m also not travelling as much, or, you know, just engaging in entertainment as much as I would like to, just because of time and now also financial constraints. Yes.

A male participant also echoed a similar situation:

Yes. I’ve sacrificed sleep, most of my income. I’ve had to reduce my income by half, so I was going to develop some property which I’ve had to let go of and I’ve had a job opportunity I’ve let go of. I’ve had to, I guess, reorganise my relationship with my partner and our living conditions. Yes, I’ve had to downgrade a lot.

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***Costs versus Benefits.*** While several Australian participants stated that they had sacrificed a lot in order to go to university, they also stated that it was necessary to do so as in the long term, the benefits outweighed the costs. A female Australian participant expressed her thoughts on sacrifices to go to university, “I guess what you could call sacrifices is full time work commitment, financial sacrifices. So it’s costs versus benefit type of thing, but besides that no”. Another female participant stated “I think mainly financial sacrifices and also I moved up here from Melbourne as you know and so isolation. So mainly isolation from family and financial sacrifices, but it’s worth it”. As summarised by a male participant from Australia “But that’s what you do, don’t you? There’s no such thing as a free lunch”.

In response to the question if the participants had made any sacrifices to attend university, Indian students largely stated that they had not made any sacrifices to go to university because their parents had ensured that they could attend university without having to sacrifice anything. In contrast, Australian students stated that they had made several sacrifices in terms of time with family and finances leading to alterations in lifestyles and loss of leisure time and leisure activities. However, Australian students also stated that while they had made several sacrifices, it was worth it for the benefits they would reap in the future from completing their degrees and gaining better jobs.

**What Motivates You to Study?** All participants’ responses to what motivated them to study could be broadly categorised into intrinsic and extrinsic motivation. Individuals are intrinsically motivated when they undertake an activity for the enjoyment and / or the challenge of it, individuals are extrinsically motivated when they undertake an activity for a certain outcome such as a reward, praise, avoiding punishment, avoiding guilt, and so on (Ryan & Deci, 2000). Ryan and Deci outlined several categories of extrinsic motivation (see chapter two) that differed in the degrees of autonomy.

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***Intrinsic Motivation.*** Those participants who were intrinsically motivated stated that they studied because they enjoyed learning. For example, an Australian female participant stated “I have a passion for psychology so I love the field”. An Australian male participant echoed “It’s not really career or money. It’s more just interest”. Similarly, an Indian female participant stated “I just like it. I just like to study, it’s just my interest”. Another Indian female participant explained:

I like it. Yeah, I mean, okay, up till the time I was in school like I was supposed to study because I was supposed to. But now I come here because I like it, no one’s forcing me to. I come to college even when it’s raining because I know my professor I like will be lecturing and I enjoy the lectures and I find them enlightening and interesting.

There were no male Indian participants (out of the 12 included) who stated that they were motivated because of their interest in their studies or for the challenge of it.

***Extrinsic Motivation.*** Several participants in India and Australia were extrinsically motivated to study. There were two common extrinsic motivators among participants in both countries: ‘need for achievement’ and ‘better job, more money’. Family members motivated participants in both countries to study, but in different ways. Education as a tool to obtain independence and respect and the need to establish self-worth was a sub-theme that was noted only among female Indian participants. These sub-themes are explored in detail in the following sub-sections.

***Need for Achievement.*** The need to achieve better grades was a common motivator among participants. An Indian female participant stated “I think the achievement motivates me to study because I, I sort of have that need for, you know, achievement and stuff like that”. Another Indian female participant echoed, “I want to get good marks and I want to do very well in class”. Similarly, an Australian female participant stated “the fact that I want to

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do well on exams and I need to get into Honours so I've got to hit a bit above the 76 per cent". An Australian male participant also reiterated that self-learning and achievement motivated him. This sub-theme of need for achievement was not noted amongst the Indian male participants.

*Better Job, More Money.* Male and female participants across both countries stated that they were motivated to study further so that they could get a better job, which meant more money. An Indian male participant explained "I need more like skilful knowledge like a degree. If I have degree I can work at manager level". Similarly, an Australian female participant stated "I suppose finding a career that I enjoy and that earns a good amount of money and also it's interesting learning stuff and I like bettering myself I guess".

*Family Members.* A recurrent theme among both male and female Indian participants was family as a motivator to study. The family members motivated the participants to study in two ways: one, they directly encouraged the participants to study and two, the participants wanted to study further so that they could procure a job and look after their families. An Indian male participant was asked how his family motivated him to study; the participant explained "because I already saw my father's hard work to fund my studies, and to help my family". Similarly, an Indian female participant stated:

Actually there are many reasons. There are personal reasons because of why I want to study. My mom is a single parent and it's just because of her, like when I see her struggle I feel like, I, I need to study because that's the only reason for what she is working so hard and she's educating us so much and I...my brother gets very impressed by the things I do, so that's another reason.

Another Indian female participant reiterated "Motivates? My mother I would say, the fact that you know I have to earn later on in life and support her and give her all that happiness and all that stuff".

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A few female Australian participants also stated that their families motivated them to study, but studying to get a job so that they could help their families later was not mentioned. For example, an Australian female participant stated, “knowing that it’ll be easier to get a job when I finish school or finish university and to make my parents proud and it makes you feel good as well”. Another Australian female participant explained:

Just the idea of learning. I like learning and I’ve got family members who have studied before and they’ve just really been interested in studying, so that’s sort of motivated me and also that my parents didn’t study at university and they probably motivate me quite a bit.

*Education as a Tool to obtain Independence and Respect.* Two female Indian participants felt that education would help them be financially independent and they would be respected in society. Regarding independence, an Indian female participant explained that it was important that she study further so that she could start her own practice rather than working for someone or being a housewife:

Like I said earlier, my simple motivation to study is that because I know that if I give my best right now then tomorrow it’s gonna be repaid, tomorrow I’ll be employed, probably like a...start a more successful clinical practice rather than just be ...doing a job somewhere or you’re just being married and settled with two kids and all - the housewife [laughs], so that I know that I have to do this to be on my own.

Tied to the sub-theme of independence was the sub-theme of ‘respect’, another female Indian participant explained she wanted to obtain a degree so that people would respect her opinion:

What motivates me? Actually in earlier Indian, the woman’s have, didn’t have the right to go out of their house, they were ill-treated, their point of view were not

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anything, so to have a voice in this world you should have some degree in hand so I think it's a must and you should have it.

*Need to Establish Self-Worth.* Two Indian female participants stated that education would help them establish their worth to family members and others. For example, a participant stated “I want my father...my everyone to know that yes, [name deleted] is something, so that persuades me...that makes me to work hard and study”. Another Indian female participant stated “my interests and my aim to see myself as a professional psychologist in the future and the need to prove myself to the world, I guess”.

Participants in India and Australia were either motivated to study by intrinsic factors such as an inherent interest in the subject or the enjoyment of the challenge of studying or by various extrinsic factors. Extrinsic factors that motivated participants in both India and Australia were need for achievement and a good job which would allow them to have more money and a better lifestyle. Family members motivated participants to study in both countries by either directly encouraging them to study or inspiring them to study. However, in India, participants were also motivated to study so that they could get a good job and look after their families. Indian female participants were also motivated by the need for financial independence and respect and the need to establish their self-worth.

### **What Do You Think are the Personality Characteristics of a Good Student?**

Participants identified a bouquet of characteristics which they thought good students possessed. Conscientiousness and open to new experiences were common sub-themes among participants in Australia and India. Adjectives and phrases such as hardworking, dedicated, diligent, reliable, responsible, disciplined, good time management, punctual and conscientious were coded under the sub-theme of conscientiousness (Costa & McCrae, 1992). Phrases such as ‘open to ideas’, ‘shows curiosity’, and open to new things’ were coded under the theme of open to new experiences (Costa & McCrae, 1992). There were some sub-



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themes unique to Australian and Indian participants. Australian participants highlighted that willingness to learn and a need to challenge oneself was also important; these characteristics were noted under the sub-theme of intrinsically motivated. Indian female participants emphasised the importance of being respectful and being helpful in addition to being conscientious and open to new experiences. These sub-themes are examined in detail in the following sub-sections.

***Conscientious.*** The theme of conscientiousness was prevalent among Australian and Indian participants. An Indian female participant stated that the personality characteristics of a good student were “someone who’s disciplined and manages his time well and someone who is hard working obviously, and that’s about it”. Similarly another Indian male student stated “truthfulness and discipline”. An Australian female participant also emphasised similar characteristics “so they’re diligent, hardworking, reliable, punctual, attendance is good”. An Australian male participant reiterated “give, give, be there, show up [to class], you’ve done your work, do your readings”.

***Open to New Experiences.*** Being open to new experiences was also an important desirable personality characteristic according to both Australian and Indian participants. An Australian female participant stated that it was important to be able to accept criticism and not be arrogant. When asked why it was important not to be arrogant, the participant explained:

Because if you’re arrogant you sometimes think you’ve reached the pinnacle of learning and I guess you shut out a lot of ideas or you shun a lot of different opinions that could perhaps assist you in bettering yourself or open yourself to a new perspective.

Similarly, an Australian male participant reiterated “...a degree of flexibility and flexibility around an attitude to continually learn and not be too fixed in the right learning model”.

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Female Indian participants also endorsed being open to new experiences as a desirable personality trait. For example, one participant stated “I think personality wise a good student is...ambitious, open...openness has to be there, like open to ideas, then creative to some extent”.

***Intrinsically Motivated.*** Australian participants underscored the importance of the willingness to learn and interest in what is being studied. For example, an Australian female stated “ambition, goals, they aspire to learn, so their interest in learning, dedication. Yeah”. Another Australian female participant elaborated:

I guess someone who shows curiosity and who shows willingness to learn. Someone's who's willing to sit down and pay attention and maybe participate as well, who's interested in that knowledge that they're receiving, rather than being too focussed on themselves or what they might look like or showing off knowledge that they may have.

An Australian male participant also emphasised similar characteristics “probably hard work, willingness to learn, being teachable I suppose, not too stuck into what they believe, adaptable”. The participant was asked to elaborate what he meant by ‘teachable’, he explained, “just they're happy to learn. They don't think they know everything and they're willing to learn more. They don't think they know it all”.

***Respectful.*** Being respectful towards teachers and classmates was considered a desirable personality characteristic amongst female participants in India. An Indian female participant stated “respect to the teachers, staff members and all, and in class also don't make a...what we say *maskari karna teachers ki* [make fun of the teachers]...that should not happen, then...that's all”. Another Indian female participant elaborated:

Okay, looking at my class, I think that, I mean considering this is only a girls college, I would say someone who you know gets along with everybody and doesn't like, you

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know, back bite or bitch about others. I think that is very important and, and someone who is able to reach out and talk to, you know, someone who's not spoken well to [shunned by other students], or you know can help out in class and respects people for what they are, I think that that would go as a good student...yeah".

**Helpful.** Indian female participants also underscored the importance of academically good students being helpful towards students who were not as good in studies as they were. For example, an Indian female participant stated that desirable personality characteristics of a good student according to her were "Self-confidence, then, self-confidence and helping, helping other students, especially vernacular medium students [students who have previously studied in an institution where the medium of instruction was the local language], then, yeah, very helpful and self-confident, that's it". Another female participant explained:

I am thinking about like, you know, they being good students they should help the others, not being selfish, that's the main thing because mostly they tend not to help others because knowing that, you know, they want to do better than the others, so they should just help and share their knowledge.

Another participant also articulated similar thoughts:

I think it's the overall nature of the student along with his or her friendliness, how he approaches...like, suppose you go and approach him or her, you know, that she is good in studies, you approach her with a doubt, she should be kind enough to, you know, she shouldn't be like okay I know stuff so only it should be limited to me, should be helpful, she should also see it to that since she's knowing the study pattern very well, so she should be taking it other students as well, I think that's what makes her a good student. Like, she shouldn't keep it limited to herself.

There were three main desirable personality characteristics of students that Australian participants highlighted: conscientiousness, open to new experiences, and intrinsic

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motivation. Indian participants also emphasised the importance of being conscientious and open to new experiences, but Indian female participants in particular also stressed the importance of being respectful towards teachers and other students. Furthermore, Indian female students stated that academically good students should help other students who are not doing well academically.

### **What Do You Think are the Personality Characteristics of a Bad Student?**

Australian and Indian participants identified several common personality traits they considered undesirable amongst students. Themes of low motivation and disruptiveness were common amongst the female participants from both countries and the theme of unconscientiousness was common for all participants in both countries. Adjectives and phrases such as ‘lazy’, ‘careless’, ‘disorganised’ ‘leaves things to the last minute’, ‘don’t care about what they are doing’, ‘a lot of absences’, ‘not regular with work’, ‘not dedicated’, ‘unpunctual’, and so on were coded under the theme of unconscientiousness. In addition to these themes, Indian female participants also noted being disrespectful as an undesirable personality trait. These themes are examined in detail in the following sub-sections.

***Low Motivation.*** Australian and Indian female participants considered being unmotivated and not trying to better oneself as an undesirable personality trait. An Indian female participant stated “not being motivated, not being dedicated, maybe to what he or she is doing. Not, not thinking of developing as far as he or she can, you know, to that level”. Another Indian female participant explained with an example of when a student might be low on motivation:

Inability to focus or concentrate, not having enough maybe...the want to study or just taking life a little too easily as in just knowing that you are going to go and work in your father’s business and not holding a future in their minds for themselves. As in they have already set that I am going to be a housewife something there’s no use for

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me to study, they do not have that focus or that need to go and achieve something.

That, doesn't make them a bad student, but it makes them unable to compete with the good ones....according to me.

Reiterating a similar theme, an Australian female participant stated "someone who's not motivated, someone who has not really got their goals based on uni, they've got other priorities".

***Disruptiveness.*** Being disruptive in class by talking loudly or making comments about teachers and other students was also considered undesirable according to Australian and Indian female participants. An Australian female participant described a student with bad personality characteristics as one who is "disruptive, loud, you know, nasty or discriminant to other students or teachers maybe". An Indian female participant elaborated "bunking lectures [skipping lectures]. And bunking lectures doesn't matter that much but, you know, when you sit in class and taunt when someone....something is...a teacher is teaching and there's some pronunciation mistake and all that, so just indicate the character of the person and the jokes the person cracks and the language the person speaks, they all indicate things like that".

***Unconscientious.*** Male and female participants across India and Australia stated that unconscientiousness characterised by being lazy, disorganised, not attending lectures, being unpunctual and not being dedicated, was an undesirable personality characteristic. For example, an Australian male participant stated "someone who doesn't come. Someone who doesn't bother, doesn't appreciate somebody, and then there's your common things – plagiarism, cheating, all that sort of stuff". Similarly, an Indian male participant stated "not coming regularly and just ruining and just teasing some other people and wasting time". An Indian female participant explained in detail:

Of a bad student....laziness that's the only thing. Because coming to college, mostly everyone kind of gets a little lazy, like in school teachers and all are there. Over here

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teachers are not after you that much so they tend not to do their things on time and all mostly.

Australian female participants also reiterated a similar theme. As one participant stated:

Somebody who is lazy, who does as little as they can to get by, somebody who is unprepared, somebody who – I guess somebody who just likes to wing it, somebody who's not fazed whether they get a pass or a distinction, that it's just a pass that they're after. I think that's not a very good characteristic of a student.

***Disrespectful.*** Just as Indian female participants considered being respectful as a desirable personality trait, they considered being disrespectful towards teachers and other students as an undesirable personality trait. For example, a participant stated “someone who ill-treats somebody or disrespects them for who they are, you know, makes them feel inferior or bullies them, that's not good...yeah”. Another female Indian participant reiterated “no interest in studies, bad manners, no respect of teachers”.

There were several similarities between what personality characteristics participants in both countries found undesirable amongst students. Low motivation and being disruptive was considered undesirable by female participants in both countries; being lazy, disorganised, unpunctual, and not being a dedicated student was considered undesirable by all participants in both countries and was noted under the theme of unconscientiousness. Being disrespectful of teachers and other students was considered undesirable by Indian female participants. The results of the study are summarised in Table 3.

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**Table 3***Themes and sub-themes prevalent in Indian (n = 37) and Australian student (n = 25) samples*

Question	Theme	Sub-Theme	Prevalence
Why do you go to university?	Further education		Australian and Indian students
Why do you go to university?	Further education	Financial independence	Indian female students
Why do you go to university?	Further education	Creating an identity through education	Indian female students
Why do you go to university?	Further education	Taking care of family	Indian female students
Why do you go to university?	Higher education, a necessity		Indian students
Have you made any sacrifices to go to university?	No		Indian students
Have you made any sacrifices to go to university?	Time with family		Australian students
Have you made any sacrifices to go to university?	Financial sacrifices		Australian students
Have you made any sacrifices to go to university?	Costs versus benefits		Australian students
What motivates you to study?	Intrinsic motivation		Australian and Indian students
What motivates you to study?	Extrinsic motivation	Need for achievement	Australian and Indian students
What motivates you to study?	Extrinsic motivation	Better job, more money	Australian and Indian students
What motivates you to study?	Extrinsic motivation	Family Members	Indian students
What motivates you to study?	Extrinsic motivation	Education as a tool to obtain independence and respect	Indian female students
What motivates you to study?	Extrinsic motivation	Need to establish self-worth	Indian female students

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**Table 3 (contd.)***Themes and sub-themes prevalent in Indian and Australian student samples*

Desirable personality traits of students	Conscientious	Australian and Indian students
Desirable personality traits of students	Open to new experiences	Australian and Indian students
Desirable personality traits of students	Intrinsically motivated	Australian students
Desirable personality traits of students	Respectful of teachers and classmates	Indian female students
Desirable personality traits of students	Helpful towards classmates	Indian female students
Undesirable personality traits of students	Low motivation	Australian and Indian female students
Undesirable personality traits of students	Disruptiveness	Australian and Indian female students
Undesirable personality traits of students	Unconscientious	Australian and Indian students
Undesirable personality traits of students	Disrespectful	Indian female students



### Discussion

The aims of study one were to gather information on the underlying motivations of Indian and Australian students to attend university by asking them why they went to university; what sacrifices had they made to go to university; and what motivated them to study. The participants were also asked what they thought were desirable and undesirable personality characteristics of students. The motivations of Indian and Australian students could be classified as intrinsic or extrinsic. Based on the literature review undertaken, several research questions were formulated. It was queried if themes of extrinsic motivation would be prevalent among Indian students, specifically if family as an extrinsic motivator would be prevalent among Indian students. It was also queried that would themes of intrinsic motivation, specifically pursuit of interest be prevalent among Australian students; and finally it was queried that would Australian students have made financial sacrifices to go to university as compared to the Indian students because parents in India largely fund the education of their children.

The query that would themes of extrinsic motivation be prevalent among Indian students was partially supported. Indian students were motivated to study by extrinsic factors such as better job prospects and need for achievement, but they also reported being motivated by intrinsic factors, such as interest in their studies. These results are however congruent with the findings of Gopalan et al. (2011) who found that while students in their study were largely motivated by extrinsic factors such as their lecturers and the grades they received; they also expressed a desire for a learning environment that was more autonomous and fostered independent thinking. The theory of self-determination outlined that the degree to which a person is intrinsically motivated was determined by individual differences in motivational orientations and the degree to which their immediate social environment supported autonomy (Ryan & Deci, 2000). Hence, it is possible that those students in the

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Indian sample who were intrinsically motivated were either in classes where autonomy and independent thinking were encouraged or had autonomous motivational orientations or a combination of both. There could be several reasons for the notable absence of this theme among Indian male participants' responses. One, the most parsimonious explanation could be the significantly fewer males in the sample than females (12:23). Two, the male students in the sample were from a different educational institute than the females where the learning environment may not have been autonomous. Third, a combination of cultural factors could have put increased pressure on Indian males to procure a good stable job wherein they may have had to undertake studies in areas they may not be interested in. The first cultural factor is that while India produces a large number of graduates every year, they find it difficult to get a job (Kaul, 2006) due to the discrepancy in education and skills required in the workplace (Hotbrügge, Friedmann, & Puck, 2010). The second factor is that Indian society is largely patriarchal, patrilocal, and patrilineal (Medora, 2007; Sonawat, 2001), which means that it is essentially the males' responsibility to provide for the family including the parents. Furthermore, Akins' (2007) interviews with Asian students in the United States of America revealed that one of the reasons that Indian students opted for medicine was that it offered a source of stable income so that they could support their parents when they retired. Hence, it could be that the male participants had chosen a course of study for the job possibilities it would offer in the future, rather than an interest in the subjects.

The query that would family as an extrinsic motivator would be prevalent among Indian students was supported. Australian female students also reported being motivated by their families to study, but families motivated students in the Indian and Australian samples in different ways. For example, the Australian female participants who reported their families as motivators were either inspired by other university educated family members or wanted to make their parents proud. However, the participants in India were either directly encouraged

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by their parents to study at university or were motivated to study further so that they could get a good job and look after their parents. These results are congruent with the results of Phinney and colleagues' (2006) and Akins' (2007) studies who also found that the families of Indian students either directly encouraged them to attend university, or pressured them to attend university, or students wanted to attend university so that they would have jobs later on to support their parents.

The third query that would Australian students be intrinsically motivated was partially supported as besides pursuing university studies for their inherent interest in it, Australian students were motivated by better grades, and prospects of a better job and hence more money. However, the present study's results are congruent with the results of Hillman's (2005) survey of first-year Australian students who found that the main reason students reported going to university was to pursue studies in an area of interest followed by going to university to improve their job prospects.

The query that would Australian students would report having made financial sacrifices to go to university as compared to Indian students because Indian students were financially supported by their parents throughout their education was supported. Australian students reported several sacrifices including financial and time with family to go to university in contrast to the Indian students who reported that their parents had taken care of all their needs and they did not have to make any sacrifices to go to university. This aspect highlights an important difference in the motivations of Indian and Australian students. If the Australian students have to largely fund their further education themselves, they are more likely to be intrinsically motivated in their studies as they choose to study further. On the other hand, Indian students have to study further as an undergraduate degree does not guarantee a job in India (Kaul, 2006) and furthermore, the Indian students in this study

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themselves reported that higher education in India was a necessity not a choice due to the competitive job market.

Other notable themes were themes of education as a tool to obtain independence, respect, and establish self-worth among female Indian students. Several female Indian participants reported that further education would help them procure jobs which would ensure financial independence, respect from others and family members. These themes are congruent with the results of Maslak and Singhal's (2008) study of college educated Indian women who reported that being educated had helped them improve their self-confidence and helped them be independent. The need for respect from others and family members is perhaps reflective of the male-centric Indian society (Medora, 2007) wherein these female participants felt the need to prove themselves to their families and other people. Furthermore, women in India were largely expected to work only for a short period of time before marriage with the groom and his family deciding if she could work after marriage (Chanana, 2007), which could be another reason why these participants felt the need to prove themselves as worthy of being income earners in the future.

With regard to desirable and undesirable personality characteristics conscientiousness and openness to new experiences was considered desirable by participants in Australia and India. That conscientiousness was considered a desirable personality characteristic is not surprising as it has been found to be an important predictor of work performance (Barrick & Mount, 1991; 2005; Hertz & Donovan, 2000; Schmidt & Hunter, 1998). However, openness to experience has been found to be an important trait where working with diverse team members are involved (Homan et al., 2008). That the participants in both samples considered openness to new experience a desirable trait is perhaps reflective of globalisation in India and multiculturalism in Australia; in both cases being able to work with diverse team members is an asset.

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Other notable themes among desirable personality characteristics were being respectful towards teachers and classmates and being helpful towards classmates. Being respectful towards teachers is perhaps reflective of the hierarchical nature of Indian society where superiors are highly regarded and respected (Suri & Abbott, 2009). The theme of being helpful towards classmates could be reflective of collectivism which emphasises strong in-group cohesion and putting group interest above individual interest (Hofstede, 1980a). The absence of these themes from the Indian male participants' responses could be due to the significantly fewer number of male participants in the study. However, several researchers (for example, Bhatnagar & Rajadhyaksha, 2001; Clark & Sekher, 2007; Dernéa, 2003; Radhakrishnan, 2009; Sinha et al., 2002) in their studies found that women tend to be more collectivistic than men in India which could explain the prevalence of the theme of helpful behaviour among Indian female participants only.

This study is limited by its convenience sample, wherein the results may not be representative of all students in India and Australia. India and Australia are large countries with diverse populations; future researchers could use random sampling techniques to verify the results of this study. Another limitation related to the convenience sampling technique in the present study was the imbalance in numbers of students from each field of study. The Australian student sample was largely studying Social Sciences while the Indian student sample was studying various degrees. Future researchers could investigate differences in motivation and desirable personality characteristics according to field of study being pursued. For example, it is possible that a student undertaking a degree in business may have differential motivation from a student undertaking a degree in social sciences.

It is hoped that the present study shed light on the underlying motivations of students in India and Australia to pursue university education. It is also hoped that the study highlighted subtle cultural nuances such as sacrifices Australian students have to make to go

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to university and the need of Indian female students to prove themselves to family and others. Furthermore, perhaps the study drew out the similarities and differences in desirable and undesirable personality characteristics according to students in India and Australia reflective of their respective cultures. The participants in this study are the future employees or entrepreneurs and the results of this study could offer an insight on the kind of motivators that would be effective and the endorsed personality profiles which could shed light on cultural mind-sets of students.

### **Study Two: Semi-Structured Interviews of Indian and Australian Employees**

#### **Attitudes towards Work in India and Australia**

Chatterjee (2008) in a review of contemporary managerial concepts noted that Asia, particularly China and India, constituted 20% of the world economy and 40% of the world's population; and yet Asian managerial perspectives were relatively unexplored and that there was an urgent need to do so. Hence, one of the aims of this study was to gather information on one of the key areas of management – work motivation in India. In order to compare and contrast Indian perspectives with a Western country, work motivation in Australia was also investigated. In addition, desirable and undesirable worker characteristics in both countries were also explored. A two-pronged approach was taken to gather this information; a literature review (to gather information on the changes in work places, contemporary issues faced by workers in both countries, and attitudes towards work); and semi-structured interviews of employees in both countries (to gather specific information on the views held by samples of Indian and Australian employees). The literature review and hypotheses based on the literature are presented next followed by the results of the interviews.

#### **Spirit of India**

India is a country of paradoxes. Despite a majority of the population being rural, agrarian, illiterate, and poor, India also possesses the largest group of skilled professionals in

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the world (Panda & Gupta, 2007). In a colloquium to discuss India from a business perspective for multi-national corporations, a panel comprised of Indian industry captains, academics and social workers noted that India is a country where contradictions coexisted peacefully, such as a spirit of cooperation and competition; lack of discipline and readiness to follow processes; chaos and order (Jain et al., 2006). This coexistence of contradictions is congruent with the pan cultural Indian value of duality in thinking (Fusilier & Durlabhji, 2001; Mathur, 2010; Sinha et al., 2004; Sinha et al., 2009; Suri & Abbott, 2009; Tripathi, 1990) discussed earlier in this chapter, where seemingly contradictory values such as individualism and collectivism; frugality and conspicuous consumption; humanism and power mongering, coexisted. However, Jain et al. also noted that some of the virtues that Indians had were resilience; patience; entrepreneurial spirit; being innovative; and being passionate about what they do.

Three main historical socio-economic factors influenced the Indian organisations before economic liberalisation in the 1990s: the caste system, the British colonisation, and post-independence socialism (Amba-Rao, Petrick, Gupta, & Von der Embse, 2000; Gopalan & Rivera, 1997; Pio, 2007). However, amidst this background after the Indian economy opened up to the world, there is a move towards transparency, professionalism and less bureaucracy (Pio, 2007). Hierarchical relationships as a pan-cultural Indian value have been discussed earlier in this chapter; in relation to work, the Indian management culture has strong roots in a relationship of deference to elders and affection for the young (Nigam & Su, 2011). In the workplace these hierarchical relationships translated into paternalism (Kakar, 1971; Suri & Abbott, 2009), father-like behaviour of superiors (Aycan, 2006; Pellegrini & Scandura, 2008), also discussed earlier in the section on pan-cultural Indian values in this chapter. In a review of the Indian managerial ethos Chatterjee (2009) explained that paternalism had its roots in the concepts of *Shraddha* and *Sneha*. *Shraddha* is the loyalty and

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deference to the elder or senior and *Sneha* is the acceptance of a mentoring role and affection of the younger one (Chatterjee). The founder of a leading Indian organisation in an interview with Chatterjee stated that Indian organisations were sustained by the familial bonding and social links at the workplace.

Saini and Budhwar (2008) in case studies of two small and medium Indian enterprises shed light on some of the indigenous management techniques. In both the organisations studied Saini and Budhwar found that the senior management motivated their staff by their paternalistic and caring style of leadership. For example, the managerial staff went to their employees' homes on special occasions such as weddings and birthdays; offered financial support in way of loans to their employees; distributed gifts and sweets for important Indian festivals; regularly enquired about the employees' and their families' well-being; and provided tea and snacks for the employees when they worked overtime. In a case study of an Indian software firm which had an ongoing relationship with a British organisation Nicholson and Sahay (2001) found that another aspect of paternalism in Indian organisations was the need for Indian employees to please and avoid confrontation. One of the interviewees from the British organisation in Nicholson and Sahay's study stated that whenever the Indian employees were presented with work and asked if they could meet the deadline, they always said yes even when it was not possible. However, Nicholson and Sahay noted that the intent behind this behaviour was positive and the Indians employees were willing to work overtime to complete the tasks if required.

In a comparative study of three organisations; the first, a multinational corporation based in India; the second, the parent organisation of the multinational corporation based in the United States, and the third, an Indian owned organisation based in India, Poster and Prasad (2005) also found a paternalistic atmosphere in the India-based organisations. Furthermore, Poster and Prasad also noted a bureaucratic style of management. For example,



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every employee was required to sign an attendance register every day and if they were late to work twice in a month they then lost half a day's pay. Work hours in the India-based organisations were very inflexible in sharp contrast to their counterpart in the United States where employees had several options regarding work hours. In addition, Poster and Prasad found that while the Indian employees had more help at home they also had more chores to do because their families were so large. In a review of key human resource management (HRM) practices in Indian organisations, Chatterjee (2007) noted that while gender equity issues were driven by legislature provisions, there were no strategies in place to address the issues. Hence, to shed some light on this issue, a brief review of Indian women in the workplace is presented in the next section.

### **Women and Work in India**

Economic liberalisation and globalisation in India has created several opportunities for urban, educated women to enter the work force (Clark & Sekher, 2007), particularly in the information technology service sector where approximately one in three workers are women (Radhakrishnan, 2009). Due to the resulting financial independence, women in urban areas have outgrown their traditionally compliant and self-sacrificing roles and have become more assertive (Rothermund, 2008). However, several empirical studies (Bhatnagar & Rajadhyaksha, 2001; Clark & Sekher, 2007; Radhakrishnan, 2009) indicated that perhaps traditional gender roles and attitudes towards women have not really changed that much. For example, Dernéa (2003) based on his interviews with several Indian men asserted that globalisation had not changed these men's attitudes towards women. A prototypical example was one of Dernéa's interviewees who was proud of his home-loving wife because she preferred to stay at home rather than watch films at the cinemas where the women in the films wore seductive clothes. Similarly, in their interviews with 92 husband-wife dual career dyads, Bhatnagar and Rajadhyaksha (2001) found that even though both partners had similar

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qualifications and were working in professional jobs, the women's identities were still tied strongly to being homemakers, while the men were defined by their work identity.

Clark and Sekher (2007) interviewed several women who either had worked in the information technology (IT) sector in the past or were still working in the IT sector and found that the participants had a mix of traditional and modern attitudes. For example, the interviewees enjoyed their financial autonomy and several of them who were married stated that they had continued to maintain their financial autonomy after marriage and intended to continue working for as long as they could. However, the women who were unmarried at the time of the interview stated that they may not enjoy as much freedom as they did at that time than after marriage. Furthermore, the unmarried women were not opposed to an arranged marriage and in fact expected it, but also expected to find a husband who would be supportive of their careers (Clark & Sekher). Similarly, Desai, Majumdar, Chakraborty, and Ghosh (2011) in their survey of 300 Indian women found that while the husbands of the working women in the sample had sympathetic attitudes towards their wives, a significant percentage of them adhered to their traditional gender role and did not help their wives with housework.

Radhakrishnan (2009) in her interviews and ethnographic observation of Indian women working in the IT sector found that while the interviewees were career oriented, it was rarely at the cost of family life. Radhakrishnan observed that these women and their workplaces endorsed a particular type of femininity which she termed *respectable femininity* where the women were seen as competent professionals but were also expected to prioritise their families before work. For example, during the course of interviews and research Radhakrishnan noted that the organisations in which the women worked seemed to make concessions for married women with children such as allowing them to go home earlier or being escorted home by male co-workers on late nights at work, but did not provide such

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concessions to single women. Radhakrishnan concluded that professional Indian women who displayed and endorsed respectable femininity were rewarded, but those with alternative femininities such as being unmarried or childless were sanctioned as they went against the norm of being married with children.

### **Juxtaposition of Attitudes**

The brief review on attitudes towards work, women and work, and core Indian values in an earlier section revealed that while globalisation has produced some changes such as the breakdown of the joint family system and more women entering the work force, some attitudes and roles have remained traditional. For example, while families in urban areas were increasingly becoming nuclear in nature, they still exerted considerable influence on the people, even at work (Sinha et al., 2001); while women in India were increasingly joining the work force, they were expected to be modest, prioritise family over work and be respectably feminine (Radhakrishnan, 2009); hierarchical relationships continued to exist, paternalistic behaviour by superiors was a major source of motivation for Indian employees (Saini & Budhwar, 2008); a bureaucratic style of management was still prevalent (Poster & Prasad, 2005); and finally the endorsement of seemingly contradictory values such as competition and cooperation was prevalent in the Indian culture (Jain et al., 2006).

### **Changing Nature of Work in Australia**

In the last two decades three major factors have resulted in changes in the nature of work in Australia (Pocock, 2005): the decline in the number and proportion of men in the workforce with an increase in the number and proportion of women in the workforce (Winefield et al., 2002); the increase in the number of part-time jobs with a decline in the number of full-time jobs (Preston & Burgess, 2003); and longer working hours for those in full-time employment (Lansbury, 2004). In a review of Australia's labour market, Keating (2006) explained that the decline in male participation in the work force could be accounted

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for by the decline in the employment of unskilled workers in the blue-collar or manual labour industry. In other words, the decline in male participation in the work force was most noticeable in the blue-collar industry and that was because they did not possess the requisite skills and educational qualifications (Keating). The increase in female participation in the workforce could be attributed to a combination of factors such as higher levels of educational attainment among women; increased acceptance of working mothers; a decline in fertility rates; an increase in flexible work options; and better child-care facilities (Abhayaratna & Lattimore, 2006).

The increase in the number of part-time jobs was linked to the increase in female participation in the workforce as women dominated the part-time jobs because it allowed for a better balance between family responsibilities and employment (Hancock, 2002; Keating, 2006). However, women in part-time jobs were usually in low-paying jobs such as retail, clerical, and sales (Preston & Burgess, 2003). Furthermore, in addition to taking up paid-work women still tended to do more domestic and caring work at home increasing their total labour burden (Craig, Mullan, & Blaxland, 2010; Pocock, 2005). Studies that investigated challenges faced by Australian working women (for example, Baird, 2009; Losoncz & Bortolotto, 2009; Timms, Lankshear, Anderson, & Courtney, 2008) found that the main areas of work-life conflict were long working hours, work overload, lack of family friendly workplaces, lack of support from others, paid maternity leave, and pay equity. These work-life conflicts tended to be associated with low work satisfaction, low satisfaction with family life and poor mental and physical health (Losoncz & Bortolotto, 2009). With regard to the longer working hours, in a review of this issue in Australia, Campbell (2002) noted that the proportion of unpaid overtime work was highest among managers, administrators and professionals. Campbell attributed this phenomenon to increased workloads and the

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inadequate time regulatory system in Australia which consisted of several loopholes thereby enabling unpaid work to be undertaken.

The main impact of these changes was that satisfactory work-life balance has become an increasingly important issue for the current Australian employees (Lingard & Francis, 2005). Work-life balance (WLB) refers to maintaining equilibrium between family and work responsibilities and organisational strategies for WLB can include flexible work hours, child-care facilities, and parental leave policies (De Cieri, Holmes, Abbott, & Pettit, 2005). In a review of attraction and retention of employees in Australian organisations Holland, Sheehan and de Cieri (2007) found that work-life balance initiatives played an important and positive role in attracting potential employees and retaining them. On examination of human resource policies of six Australian organisations Burgess, Henderson, and Strachan (2007) found that organisations used various work-life balance strategies such as offering part-time work, gradual return from maternity leave, flexible work hours, and availability of leave at short notice for child caring and family emergencies.

Literature on motivation of Australian workers was drawn from various fields of study. For example, factors influencing male apprentices' intention to quit (Gow, Warren, Anthony, & Heinschen 2008), pay diversity (Carr, Hodgson, Vent, & Purcell, 2005), motivation of sports coaches (McLean & Mallett, 2010), public and private sector hospitality workers (Lee-Ross, 2002; 2005), and staff motivation and rewards among clubs in New South Wales (Buultjens, Cairncross, & Pike, 2007).

In relation to motivation, Gow et al. (2008) found that intrinsic motivation could predict apprentices' intention towards staying in an apprenticeship. In an investigation of what motivated the motivators, in particular, sports coaches, McLean and Mallett (2010) found that both intrinsic (such as need for competence, autonomy, and relatedness) and extrinsic motivational factors (such as pay) played an important role in motivating them. The

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Carr et al. (2005) study found that in a laboratory situation when individuals were paid below or above average for an intrinsically motivating task, intrinsic motivation for the task lowered for individuals who were paid below the average and for the individuals who were paid above the average. However, when groups were paid below or above average, the risk of de-motivation was reduced.

Lee-Ross (2002; 2005) investigated motivation among public and private sector hospitality workers in Australia in one study and motivation among Mauritian and Australian hospitality workers in another study. For both studies Lee-Ross utilised Hackman and Oldham's (1975) job characteristics model theory of motivation. This theory has been discussed in detail in chapter two of this thesis. To recapitulate, Hackman and Oldham posited that when jobs had certain characteristics such as skill variety, task identity, task significance, autonomy and feedback it led to three psychological states of experienced meaningfulness, experienced responsibility and knowledge of results which in turn led to internal motivation of work. However, the motivating potential of a job was moderated by the growth need strength of an individual which was the willingness of individuals to take up challenging and enriched jobs. For both studies, Lee-Ross found significant differences in groups (e.g., between public sector and private sector employees and Mauritian and Australian employees) with regard to characteristics of the jobs with some jobs having higher skill variety, task identity, and task significance, but there were no differences in internal work motivation between the groups. For the study in 2002, Lee-Ross attributed this anomaly to the presence of some task-specific aspect not accounted for by the job characteristics theory and for the study in 2004, this anomaly was attributed to cultural differences between Mauritian and Australian employees. However, individual differences in growth need strength were not measured; this could explain the non-significant results in relation to internal work motivation.

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Buultjens, Cairncross, and Pike (2007) investigated staff motivation and rewards among clubs in New South Wales, Australia. Results indicated that majority of the club managers felt that motivating their staff was very important and most of them used some of kind of reward to motivate their staff. Most of the managers used formal rewards to motivate their staff while other managers used informal rewards, financial rewards and non-financial rewards. The exact nature of these rewards was not described in the study. While the Buultjens et al. study demonstrated that motivation among staff in clubs was an important issue and that most managers used formal rewards to motivate their staff, the underlying motivation to work remains unclear. The present study could also offer some insight into why Australian employees go to work, what kind of sacrifices they have had to make to go to work, and what motivates them.

In summary, the Australian workplace has seen several changes such as the decrease of male participation (Pocock, 2005); the increase of female participation (Winefield, 2002); the increase in part-time jobs (Preston & Burgess, 2003); and longer working hours (Lansbury, 2004), making issues of work-life balance important for Australian workers (Lingard & Francis, 2005). In contrast, in India a bureaucratic style of management pervaded which meant there was little flexibility in work hours or flexible work arrangements (Poster & Prasad, 2005). Superiors at work in India played a paternal role where they offered advice, financial assistance and in general looked after their employees and the employees in return were loyal and deferential (Saini & Budhwar, 2008). Female participation in the Indian workforce has also increased due to similar reasons as in Australia such as an increase in female educational attainment and acceptance of working mothers, but women at work were expected to behave in a particular manner and prioritise family over work (Radhakrishnan, 2009). In Australia working women suffered poor physical and mental health due to work-life conflicts arising from long work hours, work overload, lack of support, pay equity and lack of

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family friendly workplaces (Baird, 2009; Losoncz & Bortolotto, 2009; Timms, Lankshear, Anderson, & Courtney, 2008). The lack of family friendly workplaces and support from others seemed to be in contrast for women in Australia and India. In India women were expected to prioritise family over work and workplaces made concessions for working mothers. While Indian working women had more support at home than Australian women, they also had more chores to do at home (Poster & Prasad, 2005). In both countries, the burden of domestic and care responsibilities fell largely on women.

### **Study Two Research Questions**

Based on the literature review above, the following research questions were formulated regarding Indian and Australian employees:

- 1) Would themes of the superior or manager being a source of motivation be prevalent among the Indian participants?
- 2) Due to the various roles women in India were expected to play such as wife, daughter, daughter-in-law, mother, and working woman, would themes of trying to form an identity be prevalent among the female Indian participants?
- 3) Due to the changing nature of work in Australia, would there be a prevalence of work-life balance issues among Australian participants when asked about sacrifices made due to work?

The main purpose of asking interviewees what were desirable and undesirable personality characteristics according to them was to gather information on qualities endorsed in both cultures, hence no hypotheses were formulated. However, responses to the questions were discussed in relation to the literature on both cultures in the discussion section.



## Method

### Participants

There were a total of 59 participants, each interviewed for 10 minutes. From the 59 participants, 42 were Indian employees (males = 25, females = 17) and 17 were Australian employees (males = 11, females = 6). The interviews were recorded and subsequently analysed. The Indian participants' ages ranged from 21 years to 43 years, while the Australian participants' ages ranged from 25 years to 66 years. There were no significant differences in the number of males and females in the Indian sample,  $\chi^2(1) = 1.52, p = .217$ . There were also no significant differences in the number of male and female participants in the Australian sample,  $\chi^2(1) = 1.47, p = .225$ .

The Indian employee sample was recruited by approaching senior managers from two organisations who consented to the researcher interviewing their employees. Both organisations are Indian organisations based in Mumbai and Hyderabad, major cities in India; one a small-scale tile manufacturing organisation and the other a large organisation with international operations and several divisions. The employees for this study were from the telecommunications and corporate strategy divisions of the large organisation.

The Australian employee sample was recruited via two methods. First, some of the participants were recruited via a convenience sampling technique where the researcher's acquaintances were requested to ask their acquaintances to participate in the study. The convenience sampling technique used limits the generalisability of the results obtained. Nevertheless, as the study is exploratory in nature with the aim of describing similarities and differences between Australian and Indian employees, the results are still useful (Boehnke, Lietz, Schreier, & Wilhelm, 2011). These acquaintances were primarily from the tertiary education sector based in Queensland. Second, the researcher also sent out letters (see Appendix E) outlining the research and requesting permission to conduct the study to all

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organisations in Australia who had business interests in India. A total of 45 letters were sent with one organisation agreeing to participate in the study. The organisation is a leading construction material provider in Australia. The senior management of the organisation agreed to send out an all staff email outlining the study and requesting those interested to contact the researcher directly. Eight participants from that organisation contacted the researcher and were interviewed over the telephone. These participants were based in Brisbane, Sydney, Melbourne, and Gold Coast. No incentives were provided to the employee sample in India or Australia. The participants' demographic characteristics are presented in Table 4 and statistical output for participant demographic analyses can be seen in Appendix F.

**Table 4**

*Participant characteristics information on mean age (SD), mean tenure in occupation and organisation (SD), and mean number of years in the country of residence (SD)*

Sample	Mean Age (SD)	Mean Tenure in Current Occupation (SD)	Mean Tenure in Current Organisation (SD)	Mean Number of Years Resident in India / Australia (SD)
Indian Employees	31.14 (5.09)	7.74 (5.19)	4.35 (3.36)	30.97 (4.98)
Australian Employees	45 (9.25)	13.80 (11.31)	11.02 (9.30)	41.29 (8.30)

## Materials and Design

The employee sample members were asked the same questions as the student sample members with some slight changes in wording. For example, the employee participants were asked 'why do you go to work?'; 'what sacrifices have you made for work?'; 'what motivates you at work?'; 'what do you think are the personality traits of a good worker' and 'what do

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you think are the personality traits of a bad worker?’ Participants were also asked two other filler questions to establish rapport which were not analysed. These questions were ‘what are the indicators of good performance at work’ and ‘how should performance at work be assessed’.

The design of the present study remained the same as study one wherein semi-structured interviews were conducted. Semi-structured interviews suited the information-gathering nature of the study as while there was a set of predetermined questions, there was also the flexibility of changing the order of questions, introducing new questions for clarification purposes and leaving out questions if required (Runswick-Cole, 2011). All Indian employees and 9 out of 17 Australian employees were interviewed face-to-face. Eight Australian employees were interviewed over the telephone as they were based in different parts of Australia. The difference in the medium of interviews of Australian participants was not likely to impact results as what the participants said was analysed and not how they said it. Hence contextual information such as non-verbal cues were not analysed. Furthermore, Sturges and Hanrahan (2004) in a study comparing the results of face-to-face interviews and telephone interviews found no significant differences in the data. Novic (2008) observed that the lack of contextual cues allowed the respondents to feel relaxed and divulge sensitive information. Additionally, in her research using the telephone for narrative interviewing Holt (2010) found that the lack of non-verbal cues led to the participants and the researcher articulating more than they would do in face-to-face interviews and generating richer text for analysis.

Similar to study one, thematic analysis was used to analyse interview transcripts. Aspects of the data that were considered interesting or important were coded as themes or sub-themes and theme identification was data-driven (Howitt & Cramer, 2011). All

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interviews were transcribed in full using verbatim secretarial transcription and uploaded to NVivo9 for data management and querying themes by demographic variables.

### **Procedure**

Ethical clearance to conduct the interviews was obtained from the author's institutional ethics committee. First a pilot study was conducted, involving two interviews, each with an Indian employee and an Australian employee to check the questions for comprehension. The participants understood the questions being asked and did not offer any suggestions for changes to either the questions or the procedure.

In India, the points of contact at each organisation organised a suitable date and time for the author to come to the organisation and interview the participants. The researcher was allocated an empty office at one organisation and a meeting room at another organisation to conduct the interviews. The interviewees attended the interview whenever it was possible for them to take a break from their work. Before commencing the interview, the interviewees were briefed about the purpose of the study; informed about the voluntary nature of the study; informed that their responses would be recorded on a voice recorder; and assured that their responses would remain confidential. Employees were also informed not to mention any names such as their own, a colleague's name or the organisation's name in order to maintain anonymity. Before the interview employees were asked to fill out a short demographic questionnaire which asked about their age, gender, level of management, number of years in the current occupation, number of years at the current organisation and the number of years of residency in India. While participants were filling out the demographic questionnaire rapport was established with them by asking general questions about the city. The interviews took approximately 10 minutes per participant and the participants were thanked for their time when the interview finished.

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In Australia some ( $n = 9$ ) interviews were conducted face-to-face while others ( $n = 8$ ) were conducted over the telephone. All Australian interviewees were given the same information prior to the interview as the Indian interviewees. For face-to-face interviews, while the participants filled out the questionnaire rapport was established by asking participants general questions about their work. For the telephone interviews, the participants were asked to provide the demographic information which the researcher noted in the questionnaire. Rapport with the telephone interviewees was established when the researcher called the interviewees at the date and time suggested by them and introduced herself. The researcher was in a quiet room when each telephone interview was conducted. Instructions to not mention any identifying information during the recording such as own name and organisation's name were given to all Australian employee participants as well. The interviews took approximately 10 minutes per participant and the participants were thanked for their time when the interview finished.

### Results

Data was analysed using NVivo 9, a qualitative data analysis software. Data transcription procedure using verbatim transcription and thematic analysis procedure using Braun and Clarke's (2006) model remained the same as study one. Theme saturation was achieved after 10-12 interviews in each sample. Positionality and personal reflexivity for both studies were discussed in the results section of study one in this chapter. Illustrative examples of themes and sub-themes are presented. Any pauses in conversation were denoted by three periods (...). Interview transcripts are available on request.

### Themes and Sub-Themes

**Why Do You Go to Work?** Several themes emerged from the responses of the participants: money to support family, intrinsic enjoyment plus the money, interactions with

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people, purpose in life, social status, financial independence, achievement and self-identity, and to be “occupied”. These themes are elaborated in the following sections.

***Money to Support Family.*** Male and female participants from Australia and India stated that they went to work to earn an income so that they could support their families. For example, an Australian male participant said “to maintain a lifestyle for myself and my family”. Similarly an Australian female participant stated “because I need to provide an income for my family”. While some Indian participants also stated a similar reason, their responses shed light on their additional familial responsibilities. For example, an Indian male participant stated “okay, I...yeah, for me work is because to earn for my family and my dependent as well. Am married and have a wife and one kid as well and my parents are also living with me”. A female Indian participant articulated a similar reason:

Firstly, since I have educated myself in this field, in my profession, I don't want to sit idle at home because it is always said that an idle mind is the devil's workshop, so it's better to work. Secondly, I have my sister and mother who I need to support for, so I need to work as well.

***Intrinsic Enjoyment of Work plus the Money.*** For a few participants in Australia and India intrinsic enjoyment of work plus the income earned was the main motivator to go to work. An Australian male participant stated:

I go to work because I really enjoy it. It's never a strain getting up to go to work. For me work is a major driver of my life I suppose. I take a great deal of pride in what I do, I feel that I'm a useful contributor and basically I'll work for money, in that for me, the remuneration that I earn allows me to provide a lifestyle for myself and my family particularly and that is the reason that really drives me to go to work. That's the sort of underground reason, but I have to say, for my own purpose, I couldn't sit at home. I love work, I love work, I love being occupied, I love being useful. And I

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continue to grow in the roles that I'm in, so for me it's a very important part of my life.

Similarly, a female Australian participant stated:

Obviously, part of it is to earn money. So that I have enough to live off. But also to do something that I feel is worthwhile, that makes a contribution to the world, and that I enjoy. And that stretches and stimulates me and makes me think about things differently.

A male participant in India echoed similar thoughts "I work because it gives me some earning, first one and secondly, it gives me enjoyment because I like the kind of work that I do". This theme was succinctly summarised by another male Indian participant: "for two reasons, enjoy working. I enjoy the line of work that I am in and second is income, both".

This theme was not noted among female Indian participants. However, the theme of a sense of achievement was noted among female Indian participants, which could be classified as intrinsic motivation. In a personal communication to the present researcher, self-determination theorist Richard Ryan (2012) who has authored several articles (for example, Niemiec & Ryan, 2009; Ryan & Edward, 2008a; Ryan & Edward, 2008b) on the self-determination theory stated that if a 'sense of achievement' referred to a sense of accomplishment and competence then it could be classified as intrinsic motivation

*Sense of Achievement and Identity.* A few female Indian participants stated that they went to work for a sense of achievement which seemed to define their identities. For example, a female Indian participant explained:

First thing is to satisfy your financial and basic needs and secondly it's a motivation for me to, you know, to be something, it's not a normal woman who can....who's a housewife, I would like to make my career, so that's the second reason why I am working.

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Another female Indian participant stated “for a sense of accomplishment, earning own salary, doing justice to your educational qualification, being independent, not being dependent on anybody”. Yet another female Indian participant reiterated “one thing is, I want to be independent so that is one thing. Other thing is, I want to achieve something in my life”.

***Interactions with People.*** Noted among the male Australian participants was the theme of interacting with people as a motivation to go to work. A participant stated “that’s a good question. To earn money and to work with people. Because I like working with people, so I sort of manage about eight people so it’s good to sort of work with those people”

Another male Australian participant noted

The key motivator for me is enjoyment. And satisfaction in achievement. Obviously, for the money. Have to pay the bills and maintain a lifestyle, and also I guess for the social side of it as well. I quite enjoy working with people I work with

***Purpose in Life.*** Going to work because it gave purpose to life was a theme noted among male Australian participants and Indian participants, but not female participants in both countries. An Indian male participant explained how work gave him purpose “I seek to do something substantial and basically to give a reason to my life. I would find my life very empty and with no purpose if I don’t work. So to give my life a purpose, I work”. An Australian male participant reiterated

Well, it’s not just – I suppose that’s the ideal. The ideal – best thought process I can think of is it’s not just monetary, it’s to give yourself some sense of purpose, and in my job I’m dealing with a bit of training and I’d like to think that I make a change.

***Social Status.*** Work as a means to enhance social status was noted only among male Indian participants. One participant stated that he worked so that he would have a respectable position in society. When asked to elaborate on how work would enhance his position in society, the participant explained:



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Because you know that is ultimately linked to my earnings, so ultimate goal is to make good money, so if I grow in career, I would definitely make a good position, I would have a, you know, a bit higher level in the hierarchy.

Another participant when asked to explain about how work influences social status stated:

“status is...so when you live in society, people talk about what this person is doing or to give a crude example, people might ask my father as to what your son is doing, so that’s what status is”.

***Financial Independence.*** The theme of financial independence was noted only among female Indian participants. These participants felt very strongly about not being dependent on anyone else for their financial needs. One participant stated:

I work to achieve something and I work because, like, I just wanted to work from my childhood onwards I wanted to stand on my own legs, like I just want to earn money, I should not be dependent on others, so I work for myself and I should achieve something.

Reiterated by another participant who stated “because, it’s like, I’ve been working from when I completed my education and I want to be independent, I don’t want to depend on somebody else”. Yet another participant stated that she went to work for satisfaction, when asked what was satisfied at work, she said:

It could be job satisfaction or the feeling that I get, you know, that I don’t have to probably depend on my parents for any kind of monetary gain and I can go there out and make a future on my own and that’s what it is.

***To be “Occupied”.*** This theme was also prevalent only among the female Indian participants. These participants felt that work was something that kept them occupied; something to help pass time. As stated by one participant “honestly, because I have nothing better to do. It’s probably what fills my time right now”. Another participant stated “to keep

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myself occupied. So that I have something to do”. Yet another participant stated “to keep myself occupied and to be like, to know....mostly to keep myself occupied and I have done my post-graduation so....to know the current this thing and all....to...that’s all”.

Money to support one’s family was the main motivator for employees in both samples to go to work. However, among the Australian participants, money earned was to maintain the lifestyle of the family while Indian participants wanted money to look after their families which included younger siblings, unmarried siblings living at home and parents in addition to their spouses and children. Several participants in Australia and India stated that they enjoyed their work, but it was also the money which motivated them to go to work. Notable among the male Australian participants was the theme of going to work because they enjoyed interacting with people at work or interacting with people as part of their work. Prevalent among male participants in both samples was going to work as it gave them a purpose in life and a theme prevalent only among male participants in India was that going to work enhanced their social status. Several themes emerged only from the Indian female participants: going to work served as a means to gain financial independence; gave them a sense of achievement and helped develop their identities; and finally, in contrast to the women for whom work helped form their identities, several Indian female participants stated that going to work was just a way for them to pass time and keep busy.

**Have you made any Sacrifices for Work?** Responses to the question if any sacrifices had been made due to work could be categorised into three broad themes of ‘yes’, ‘yes, but not really’, and ‘no’. Themes and sub-themes are examined in the following sections.

**“Yes” Responses.** The major theme that emerged from the participants who had sacrificed something because of work was time with family and some participants stated that they had sacrificed personal and leisure time due to work. These themes are explored.

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*Time with Family.* This theme was prevalent among male and female participants in both Australian and Indian samples. A male Australian participant responded to the question with:

Yes, I have. I've had...this is the third, oh, fourth job that I've had where I've had to actually live away from my family. Where I've had to...because of the nature of the work that I do, which Safety Environment Management, the roles just aren't available at the level where I'm at where my family live. And so I've had to move, and I suppose in total now, it's probably been nearly five years where I've been living away from the family during the week and going home on weekends. And I find that to be a significant sacrifice.

Similarly, a female Australian participant stated:

Yes, lots. Time, too much time, probably, and that time spent, spent working at home, longer hours at work than what I'm paid for, sacrificing time I could be spending with my own family. Doing other family outings, just assisting my daughter with things, or not attending things at her school because I've had appointments at work, that I haven't been able to cancel. I guess they're the main things that I've sacrificed.

Similar thoughts were echoed among Indian participants. For example, a male participant stated:

Yeah, I...most of the time I feel that my personal life or you know some occasions when my family deprived on those occasions I was with them so I thought...those are the things I have sacrificed for work. Because sometime I need to travel outside also, out of station so in those cases, my family is here and they have celebrated many small occasions or events without me. So, I feel I could have been with them.

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Female Indian participants also believed that they had sacrificed time with family, but notable among their comments was the help they got for child-rearing from their extended families.

For example, a participant stated:

Yeah, I am having a daughter who is just three and a half...so I am not able to give much time to her...I have to manage both home and work. So I am on like simultaneously...so it's a little bit difficult, but as my in-laws are very supportive I am managing to...am able to manage both the things. Just I am missing the time, which I want to give it to my daughter.

Reiterated by another female Indian participant:

A lot, I feel guilty at times I am leaving my baby, my home, my old mother-in-law is looking after her. I leave home only at 8 and reach home at 8 that is nearly almost 12 hours out. So, I do feel guilty at times but I make up for it by giving time at home.

*Personal and Leisure Time.* Several participants stated that they had sacrificed leisure activities and hobbies such as travelling, surfing, singing and so on due to work. An Indian female participant stated:

Yes, a bit on spending time with yourself as an individual. Sometimes, I mean, that would be the only significant sacrifice that I would say, because between work, life and home balance, somehow you don't get...end up with yourselves, spending time on yourselves, probably that is where you only cut corners on that you know.

An Australian female participant stated "yes, I'm...I paint in watercolours and when I was working part-time up until 2004, I was exhibiting and I'm...I don't do that anymore because I don't have the time. But that's all alright, I'll do it later".

***Yes, But Not Really.*** A small number of Indian participants stated that they had sacrificed holidays or worked overtime but they did not really consider it as sacrifices as it

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was part of work; and when their families required them their superiors would understand.

For example, a participant stated:

Sacrifices, in the sense, not major, it could be a minor thing, let's say there's some requirement at workplace I need to come in and work on a holiday or something, I do that. Because that is the call for the day where, you know, if business requires I have to spend some time at the work and similarly at my personal life also, if it demands really, I need to take off or something then I do get such kind of cooperation from my superiors. So, as such not major sacrifices or anything, it is a part and parcel of the work.

Similarly, another male Indian participant stated:

I don't say as sacrifice, compromise rather. Like, you know extending my time beyond working hours, sometimes you know, we also work on Saturdays so on holidays, so those things like you know. I, we, say that you know my parents or my family is going and I say no I can't come I have some work in office, so.

Yet another male Indian participant stated:

Well, I would not call it a sacrifice, but yes, on account of spending long hours at work, so maybe I have, you know...I have not given up, but I have bartered some of my family time at work. So that's all I can say, but I would not call it a sacrifice, because sacrifice is something that you know you do it unwillingly....you do it willingly, but with a grudge. I have not done any grudge here.

**“No” Responses.** Several Indian participants did not feel that they had sacrificed anything because of work. A female Indian participant explained why she felt that way:

No, I wouldn't say I have given up, sacrificed anything for work, because it has been very easy for me. You know I have been born and brought up in an environment that is...especially being a South Indian you know, they give a lot of importance to your

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education and they give a lot of importance to being independent and I have been, you know...especially since my mother has been working since a long time, I have my sister working, so probably being part of that environment has been made...it has been made very easy for me and because of that reason I got a lot more ambitious also and it's been an easy part for me, no difficulties.

A male Indian participant explained why he thought he had not sacrificed anything due to work "right now, I am at a very young age, so as of now, I have not made any sacrifices. Because this is the right time to work...for me".

In summary, some participants in Australia and India felt that they had either sacrificed time with family or time for themselves, whereas some Indian male participants felt that they had sacrificed some things like time with family and holidays, but either they did not consider those things as sacrifices or felt that these things were part of their work. Some Indian participants felt that they not had sacrificed anything for work yet as either they had just started working or because they had very supportive families.

**What Motivates You At Work?** The motivators stated by the participants in both groups could be classified as intrinsic and extrinsic motivators. These themes are explored.

***Intrinsic Motivation.*** When participants stated that the job itself was motivating or particular parts of the job that motivated them or challenged them (Ryan & Deci, 2000), it was categorised as intrinsic motivation.

***The Job and What it Entails.*** Several participants stated that their jobs and the tasks it entailed were motivating. For example, a female Indian participant said "the one thing is, the work I am doing motivates me, like interacting with other people, getting their knowledge, acquiring some knowledge, and doing some work for them, all these things motivate me". Similarly, an Australian female participant stated "interaction with the clients, being able to complete tasks that are quite hard". This sub-theme was reiterated by a male Australian

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participant: “working with people and helping people. And also working with the industry. Because I work with primary industries, so I work with growers. And it’s good to work with guys like that”.

*Challenges.* Noted among the Indian male participants was taking on challenges as part of their jobs that motivated them. A male Indian participant said “new challenges, or new works rather. Whenever I see a new work, you know, that gives me a challenge that I should fix and you know I keep on addressing that. Something like that”. Another participant echoed:

The work itself, what motivates me is, that there are new challenges. I am identified as one person who can do a lot of trouble shooting, who can actually think straight basically, who can actually, you know get work done. So, that is one this organisation has given me here a lot, a lot of respect, a lot of avenues to grow, so I guess the work itself motivates me.

***Extrinsic Motivation.*** Motivation to undertake tasks due to an external demand or reward was categorised as extrinsic motivation (Ryan & Deci, 2000). Extrinsic motivators for Indian and Australian participants were superiors, colleagues, achievement, and rewards.

*Superiors.* Superiors at work were a source of motivation for Indian male and female participants and female Australian participants. An Indian male participant stated:

Motivation, it’s, motivation at workplace I can say it is, you know the attitude of my supervisors, whenever I require any support or any you know...they are all more knowledgeable and also more efficient than me as far as my supervisor, the core leadership team is good, so that’s what motivates me.

Similarly, an Australia female participant felt:

How I perceive my job to be, how I perceive that I am paid, according to market rate, if I perceive that I’m underpaid, I’ll be demoralised, if I perceive that I’m paid well,

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better than market rate, I'll do better, and also the biggest factor is boss. If boss is...if I get along with boss I'll do much better. Because I have many bosses in the past, and when I do really well is when I have a lot of respect for my boss. Then I really put in my best.

Among the Indian participants superiors were looked upon as all-knowing people who had answers to everything, but in Australia it was more about appreciation from the superiors.

However, contrarily, one male Indian participant stated:

I think gone are the time when you know boss kind of motivates you and that kind of thing, I think it's more to do with self-motivation now. You do something, you take an initiative and it works, it shows good results, so that is a motivation. You look at others and how they have accomplished, what they have achieved and that's a motivation, that's it.

*Colleagues.* The people that the Indian and Australian participants worked with were also a source of motivation for them. As stated by a male Australian participant "relationships with colleagues, getting the work done and doing it as good as I can. So not so much the accolades, but rather the satisfaction of creating new processes or successfully managing a situation is a big motivator". Similarly, a male Indian participant said "the people with whom I am working with, my boss and the salary of course".

*Achievement.* Achievement of targets, accomplishment of tasks, and recognition contingent on that achievement were sources of motivation for male and female participants in both groups. For example, an Indian female participant said:

A sense of appreciation and accomplishment. These are the only two things that motivate me. If I am seeing...if I am getting results of what I am doing and if I am being awarded and recognised for what I think I deserve for what the accomplishment is, that itself is a huge motivation for me.



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Similarly, a male Australian participant articulated:

I think achievement, hitting and exceeding targets, I think it's recognition from my colleagues and peers and my manager. I think it's making a difference to the business, and I guess seeing improvement in the business overall and I take pride in what I can offer the business, and help the business to improve its position.

*Rewards.* The theme of rewards such as formal recognition or a monetary reward was articulated by two male Indian participants. One of the participants explained:

Like we receive the star of the month award or performer, performer of the week, we have these awards in our organisation which we strive to achieve and apart from that in our appraisals we also receive other such recognitions based on the individual project that we work on so all that is collectively comes under this rewards and recognitions.

The other male Indian participant reiterated “the rewards or the recognition that I receive, that is one major motivating factor and to see the customer happy, to find that the customer is satisfied that is one major...second major motivating factor”.

Male and female participants in India and Australia were motivated by intrinsic factors such as the job itself, the tasks it entailed and a sense of competence. Participants also reported being motivated by extrinsic factors such as their superiors, colleagues and achievement of targets or task accomplishment which led to recognition. In addition to these motivators, Indian male participants were also motivated by the reward systems in their organisations which were a mix of monetary rewards, formal recognition, or a memorandum.

### **What Do You Think are the Personality Characteristics of a Good Worker?**

Several desirable personality traits were described by the participants. Desirable traits common among Australian and Indian participants were conscientiousness, open to new experiences, and being intrinsically motivated. Prevalent among Australian participants was

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‘good work ethic’ and prevalent among Indian participants was ‘ownership’. Being a team player was prevalent among male Australian participants. Phrases and adjectives like punctuality, ‘attend work on time’, ‘meet deadlines’, honest, reliable, hard worker, dependable and so on were categorised as being conscientiousness (Costa & McCrae, 1992). Phrases like ‘open to new thoughts’, ‘open minded’, ‘accept change’ and so on were categorised under open to new experiences (Costa & McCrae, 1992). These themes are examined further in the following sections.

***Conscientious.*** All participants in both samples emphasised the importance of being conscientious. For example, an Indian male participant stated:

Okay, first of all, he is a hard worker, he is ready to walk the extra mile in order to succeed. He’s not like the one to take short cuts, because there is no shortcut to success, everyone has to walk the extra mile, that is one. Secondly, he should be honest and dedicated, because this is very much important. This is one trait which will be noticed in the company by the upper management, sometime of the other. So, it’s very important to be honest and dedicated to the work, that’s the second trait. Third is being punctual, punctual in the sense time management. Effective time management is what will help eventually make a person successful.

An Australian male participant had similar thoughts “I think that they are...that they perform to a high level, I guess that they attend work on time and they, you know, meet their objectives, they meet their deadlines”.

***Open to New Experiences.*** Male and female participants in both groups stated that being open to new experiences such new tasks and being open to changes was a desirable characteristic. A female Indian participant explained what she meant by someone having the ‘right attitude’:

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Right attitude when I talk about is, the attitude first to change, to accept change, to learn, you know? So, if you have the right attitude and if think that okay, you know I got these many years' experience and I am ready to take on a new role and yes, I will learn. So, if you have that attitude, nothing is going to stop you from being a good worker, a good performer. You could be anything, you could just mould yourself into anything, any role.

Similarly, a male Australian participant noted that in addition to being conscientious, a good worker was “someone who’s open rather than defensive, someone who can work with constructive feedback, and someone who’s willing to change as opposed to being rigid in how they see work should be done”.

***Intrinsically Motivated.*** Several Indian and Australian male and female participants also felt that being intrinsically motivated was a desirable characteristic of a worker. For example, an Australian female participant stated “someone that’s pleased to be...pleased to come to work every day. Does their work, and will go the extra mile if necessary. And is happy to interact with colleagues from...in a people capacity”. An Indian male participant echoed similar thoughts:

See, apart from the generic things such as being dedicated and committed and being hard working, what I feel is rather the person has to enjoy what he is doing and love rather what he is doing. If he is not doing that, I don’t think so a person would do a good job. So that has to be a personal trait in the individual whatever the task, okay? He has to love it to do it better, so that the best out of him comes out.

***Ownership.*** This theme was prevalent among Indian participants who felt ownership or accountability of the job should be present. For example, a male Indian participant explained:

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A good worker? Honest, integrity should be very high, I mean that's very important. Dedicated and they should have enter...should be enterprising and should actually think of the work as his own, you know as if it's his own company. So, when he's doing his work, he feels that, you know, this is me, this is my work, this is my job, this is my organisation and something that he owns up. So, ownership should be high.

A female Indian participant articulated similar thoughts:

To my mind, it comes as two or three. One is, a person needs to have a certain amount of discipline. Secondly, needs to take complete onus of whatever one is doing, irrespective of drawing boundaries of saying this is my work and this is not my work. So, I look at an individual more like saying, you know, your job is to see it end to end, if that means stretching beyond your scope of work and getting it done from the other person's end, then so be it. If you a responsibility, you need to see it from the beginning to the conclusion....It has to be accountability, it has to be discipline, it has to be ownership, these are very critical to me.

**Team Player.** The importance of being a team player was underscored by a few male Australian participants. A participant stated "somebody that can work in a team, mainly because we as a group, we sort of work as a team in the things that we do". Another participant said "it's the one that's motivated, as...got to fit in and help each other out instead of dick around and being selfish. Someone's who's not selfish and motivated". When this participant was asked what he meant by 'not selfish', he elaborated:

You find in a lot of the workplaces, people only worry about themselves, they don't work as a team. So if you're selfish, you won't work as a team, if you're not selfish, you will work as a team. You got to help each other out.

**What Do You Think are the Personality Characteristics of a Bad Worker?** Some of the undesirable characteristics described by the participants were the opposite of the

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desirable characteristics, such as: unconscientious, not open to new experiences, and not a team player. However, being ‘political’ as an undesirable personality characteristic was also noted, prevalent among the Indian male participants only. Phrases and adjectives such as ‘lazy’, ‘lethargic’, ‘procrastination’, ‘not turning up on time’ and so on were categorised under the theme unconscientious. Phrases such as ‘unwillingness for change’, ‘someone that’s very closed’, ‘not able to accept others’ viewpoints and so on were categorised under the theme not open to new experiences.

***Unconscientious.*** Male and female participants in both samples agreed that being unconscientious was an undesirable characteristic. For example, a female Australian participant stated “who doesn’t have good time management, who...yeah, is always late, doesn’t do what they say they’re going to do, who’s always doing their personal stuff at work instead of the actual task”. A male Indian participant reiterated:

Bad worker? Well, actually I have not thought on that front, but I think...it’s actually a googly (laughs). So, probably what I have seen bad worker is...I think postponing things is one key attribute of a guy who’s not up to it.

***Not Open to New Experiences.*** Just as participants felt that being open to new experiences was a desirable trait, they felt that not being open to new ideas, not being able to accept other people’s views and suggestions was an undesirable trait in workers. For example, a male Australian participant described this trait in detail:

An unwillingness for change, tensions can be a bad one...Yeah, look there’s stubbornness for change, there would have to be an inability to accept other people’s options, and other people’s views, so close-mindedness I would say. And someone who, well, this in in the eye of the beholder a little bit, but I think someone who’s not open to new challenges and new responsibilities, I think that can be counter-productive.

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Similarly articulated by an Indian female participant:

I think not being able to deliver, being an introvert, not mingling around, not having that frame of mind to accept suggestions, help from others, not able to mingle with others, not able to accept others' viewpoints. It's not only a matter of delivering, it's a matter of you not being able to look at others' viewpoint.

When this participant was asked why was it important to mingle with others, she answered "because I think that gives you...that helps you look at others' viewpoint...it gives you a lot of positivity from others".

***Not a Team Player.*** Not being a team player was notable among the male Australian participants just as being a team player was considered a desirable trait for this group. A participant said:

Of a bad worker, well, a bad worker I guess in my opinion will be someone that keeps to himself or herself, doesn't like to share ideas, doesn't want to...not a team player, someone that always criticises the boss, you know, is always criticising leadership, always has a lot of questions, doesn't obey the rules and regulations, someone that just doesn't care, you know, is just there for whatever the reason. So I think those are the key ones.

Another participant indicated:

A bad worker is selfish person, worried about themselves, but they don't worry about anyone else. Their attitude, you can see the way they...they don't work in as a team, they're constantly fighting and will argue with you. And that gets a lot of the team offside

***Political.*** Being political as an undesirable trait was noted by a small number of Indian male participants. A participant stated "bad worker? Just the opposite to these I feel. People who are, especially people who do a lot of politicking in office, people who delay

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closing, you know, a task...undue procrastination of task...I think these are bad workers”.

Another participant echoed “lazy, lethargic (laughs) and political...that happens in every part of the world, yeah”. Yet another participant explained what being political entailed “political people, people who try to get by, by pleasing their bosses without doing any real work, people who have no real depth in the work that they do”.

There were several commonalities between desirable and undesirable characteristics as seen by the employee samples in India and Australia. All participants considered being conscientious, open to new experiences and being intrinsically motivated as desirable characteristics. Being unconscientious and not open to new experiences was considered undesirable by all participants in both groups. There were some themes which were unique to each group, for example, being a team player was considered a desirable trait among male Australian participants and not being a team player was considered an undesirable trait by the same group. Accountability and responsibility of tasks categorised under the theme of ownership was noted only among Indian participants. In addition to these characteristics, being political was noted as an undesirable personality trait according to few male Indian participants. The results of the study are summarised in Table 5.

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**Table 5***Themes and sub-themes prevalent in Indian (n = 42) and Australian employee (n = 17) samples*

Questions	Themes	Sub-Themes	Prevalence
Why do you go to work?	Money to support family		Australian and Indian participants
Why do you go to work?	Intrinsic enjoyment of work plus money		Australian participants and Indian male participants
Why do you go to work?	Intrinsic motivation	Sense of achievement and identity	Indian female participants
Why do you go to work?	Interactions with people		Australian male participants
Why do you go to work?	Purpose in life		Indian and Australian male participants
Why do you go to work?	Social status		Indian male participants
Why do you go to work?	Financial independence		Indian female participants
Why do you go to work?	To be occupied		Indian female participants
Have you made any sacrifices for work?	Yes	Time with family	Indian and Australian participants
Have you made any sacrifices for work?	Yes	Personal and leisure time	Indian and Australian participants
Have you made any sacrifices for work?	Yes, but not really		Indian male participants
Have you made any sacrifices for work?	No		Indian participants
What motivates you at work?	Intrinsic motivation	The job and what it entails	Indian and Australian participants
What motivates you at work?	Intrinsic motivation	Challenges	Indian male participants
What motivates you at work?	Extrinsic motivation	Superiors	Indian participants and Australian female participants
What motivates you at work?	Extrinsic motivation	Colleagues	Indian and Australian participants



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**Table 5 (contd.)***Themes and sub-themes prevalent in Indian and Australian employee samples*

What motivates you at work?	Extrinsic motivation	Achievement	Indian and Australian participants
What motivates you at work?	Extrinsic motivation	Awards	Indian male participants
Desirable personality traits	Conscientiousness		Indian and Australian participants
Desirable personality traits	Open to new experiences		Indian and Australian participants
Desirable personality traits	Intrinsic motivated		Indian and Australian participants
Desirable personality traits	Ownership		Indian participants
Desirable personality traits	Team player		Australian male participants
Undesirable personality traits	Unconscientious		Indian and Australian participants
Undesirable personality traits	Not open to new experiences		Indian and Australian participants
Undesirable personality traits	Not a team player		Australian male participants
Undesirable personality traits	Political		Indian male participants

### Discussion

The aims of study two were to gather information on what motivates Indians and Australians at work and what were the desirable and undesirable personality characteristics of a worker. This information was obtained through semi-structured interviews of 59 employees in India and Australia. The motivations of Indian and Australian employees could be classified as intrinsic or extrinsic. Based on the literature review undertaken, it was queried if themes of the superior at work as a source of motivation would be prevalent in the Indian group (as leaders in Indian organisations are often paternalistic: Aycan, 2006; Suri & Abbott, 2009). It was also queried that due to the multiple roles (for example, wife, mother, daughter-in-law, daughter, and working woman) that women in India are expected to play (Maslak & Singhal, 2008) would themes of identity-formation be prevalent among the female Indian participants. Finally, it was queried that, due to the changing nature of work in Australia, for example, longer working hours, increase in part-time work, and increase in the proportion of women in the workforce (Keating, 2006; Lansbury, 2004; Pocock, 2005), would themes of work-life balance be prevalent among Australian participants when asked about sacrifices made for work.

The first query about superiors as a source of motivation was partially supported as several male and female Indian participants reported that their superiors were a source of motivation to them, but Australian female participants also reported that their superiors were a source of motivation to them. There was a difference in how the superiors were seen to be sources of motivation. In India, the superiors were looked upon as people who were better in every aspect and who would have answers to every problem. Among the Australian female participants appreciation from superiors was the source of motivation. Looking up to their superiors and expecting them to solve all their problems is congruent with the characteristics of paternalistic superior-subordinate relationships at work in India where superiors behaved

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in a father-like manner and provided professional and personal advice to the subordinates (Aycan, 2006; Pellegrini & Scandura, 2008).

The second query about themes of identity-formation among the female Indian participants was supported. Few female Indian participants wanted to work so that they could feel accomplished and competent (which was related to their identities). These participants wanted to be more than ‘just a housewife’ and felt that by working they were doing justice to their educational qualifications. Chanana (2007) in her review of women in India noted that Indian women from middle and upper classes were educated as a means to enhance the family’s social status and were expected to work only up till marriage, which could explain why some of the female Indian participants felt that working justified the money spent on their education. Bhatnagar and Rajadhyaksha (2001) in their interviews of Indian husband-wife working dyads had found that despite having similar educational and professional qualifications, the men’s identities were tied more strongly to work whereas the women’s identities were tied more strongly to the homes. Furthermore, Maslak and Singhal (2008) in their study found that educated working women in India often had a clash of identities where their independent, educated selves clashed with the roles and responsibilities as a wife and daughter-in-law. One female Indian participant in this study specifically stated that she wanted to “be something”, “make my career”. Perhaps the female Indian participants in this study were trying to establish their work identities more strongly by establishing their careers. In comparison, Australian female employees stated that they went to work so that they could support their families with the money earned and because they enjoyed their work.

Finally, it was queried that due to the changing nature of work in Australia, would themes of work-life balance be prevalent in response to the question about sacrifices made for work. This hypothesis was partially supported as besides Australian participants reporting themes of work-life balance, Indian participants also reported the same. Several Australian

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researchers (De Cieri et al., 2005; Lingard & Francis, 2005; Pocock, 2005) found that changes in the Australian workforce had led to work-life balance issues becoming important to Australian workers. Congruent with the findings of these researchers, in the current study Australian participants reported sacrificing time with family, personal time and leisure time due to work. However, Indian participants also reported sacrificing time with family, personal time and leisure time due to work. This result contradicts the findings of Sharma's (2012) study where no conflict between work and family among a sample of Indian workers was found. Sharma attributed the lack of conflict between work and family due to cultural reasons where in collectivistic societies such as India work was considered as a means to provide for the family and increase their well-being hence there was no separation of work and family. On the other hand, the results of this study also provides partial support for Sharma's (2012) study because several Indian participants reported not sacrificing anything for work while all Australian participants reported sacrificing either time with family, or personal and leisure time or both. Furthermore, few male Indian participants reported that they had 'compromised' on some things like time with family and personal and leisure time. The participants stated that they would not call the 'compromises' sacrifices as it was part of work and when their families required them, their superiors would understand. This though does lend to a lack of separation between work and family, congruent with Sharma's study findings.

Other notable themes were themes of work providing a purpose in life noted only among male participants in both groups; work as a means of enhancing social status among Indian males; and work as a means of keeping oneself occupied among Indian females. Work providing a sense of purpose for male participants could be related to gender roles where men's identities were tied more strongly to work as compared to women (Bhatnagar & Rajadhyaksha, 2001). Work as a means to enhance social status among Indian male

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participants could reflect the hierarchical nature of Indian society (Sinha et al., 2002; Suri & Abbott, 2009) as one of the participants reported that their status at work was related to how they and their families were treated by others. The participant elaborated that if they had a good job, they and their families gained respect from others in the society.

The theme of working to keep themselves occupied among Indian female participants is perhaps reflective of the gender roles in the Indian society, where women largely adhere to traditional gender roles of being homemakers (Bhatnagar and Rajadhyaksha, 2001; Clark & Sekhar, 2007; Dernéa, 2003; Radhakrishnan, 2009). Furthermore, Chanana (2007) in her review noted that middle and upper class parents did not expect their daughters to work after marriage. Hence it is possible that these participants were working not for a career or money, but to have something to do till they got married. While the marital status of participants was not noted in this study, judging by the relatively young mean age of 31.14 years of the Indian sample, it is possible that the majority of the female participants were unmarried. In this study it was found that there were two categories of working women: first, those who were working to gain a sense of accomplishment, independence or competence; and second, those who were working just to fill their time.

There were several similarities in what the participants from both groups considered desirable and undesirable personality characteristics. Conscientiousness, open to new experiences and intrinsic motivation were deemed to be desirable personality characteristics, whereas being unconscientious and not open to new experiences were deemed to be undesirable personality characteristics. Conscientiousness has been found to have an important relation to work performance by several researchers (Barrick & Mount, 1991; 2005; Hurtz & Donovan, 2000; Schmidt & Hunter, 1998). Conscientiousness is indicative of being dutiful, responsible, and willingness to follow rules, characteristics that are advantageous to most jobs (Barrick & Mount, 2005). Openness to experience was found to

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be an important trait where jobs involved working with diverse team members (Homan et al., 2008) perhaps reflective of the global nature of work today in India and Australia. Indian and Australian participants also considered being intrinsically motivated a desirable characteristic which is congruent with the theory of self-determination where being intrinsically motivated or undertaking a task due to an inherent interest in it or the challenge it offers, enhances performance of the task (Ryan & Deci, 2000).

Other notable themes among desirable personality characteristics were being a team player and taking ownership of tasks. Notable among undesirable personality characteristics was being political. Being a team player was a theme prevalent among Australian male participants, but less so among Indian male participants. Perhaps this theme relates to the Australian value of mateship (Ashkanasy & Roberts, 2001; Sue-Chan & Dasborough, 2006) which referred to backing each other up when faced with adversities during the time Europeans first came to Australia (Ashkanasy, 2008). In the contemporary workplace it may be that mateship has been translated into “being a team player”. It is also possible that team work was an important aspect of the job that the participants had and hence being a team player was considered an important characteristic.

Taking ownership of tasks which entailed thinking of the work as their own and taking charge of tasks from beginning to end was a theme notable only among Indian participants. It is possible that this theme reflects that some employees do not take responsibility for their work. This finding could be explored further in future studies.

Being political, which entailed pleasing superiors and not doing any actual work, was considered an undesirable personality characteristic among a few Indian male participants. This phenomenon could be another aspect of paternalism where employees felt the need to please their superiors (Nicholson & Sahay, 2001) and were willing to go out of their way to help the superiors even if it meant running errands (Aycan, 2006). However, as this was

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considered an undesirable personality characteristic it is perhaps indicative that not all Indian workers have a need to please their superiors and / or the need to please the superiors may become an undesirable personality trait when it turns into ingratiating behaviour leading to shirking one's work responsibilities.

Study two is limited by its convenience sample, such that the results of this study may not be generalisable to all employees in India and Australia. However, the study has hopefully contributed to the work motivation literature in Australia; added to the information on work motivation in India; and highlighted cultural nuances of workers in both countries. The information gained from the present study could have practical implications, including the possibility that organisations in both countries could use the findings as a basis to guide motivation techniques, training and development and enhance performance. The study's results have offered a snapshot of the Indian and Australian workers' mindsets, useful perhaps for organisations looking to set up business in either country.

### **General Discussion**

The aims of studies one and two were threefold: one was to test the transferability of the self-determination theory (Ryan & Deci, 2000) to a non-Western context; two, was to gather information on work motivation and endorsed personality characteristics in India and Australia; and three was to use the results of studies one and two to select relevant instruments for quantitative-based studies three and four. The purpose of using a student sample was that these students are the future employees and it is important to know what motivates them and if that is congruent with what motivates current employees or is it different. Ideally, a longitudinal study following students from educational institute to the workplace would give a better idea of changes in motivation from students to workers, but as such a study was beyond the scope of the present thesis, a cross-sectional approach was taken. The self-determination theory (Ryan & Deci, 2000) while formulated in a Western

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context was easily transferred to a non-Western context in India as both Indian students' and employees' motivations to go to university and work respectively could be easily classified into intrinsic and extrinsic motivators. Furthermore, Indian students' and employees' motivation at university and at work respectively could also be classified as intrinsic and extrinsic motivators. The specific underlying motivations and the desirable and undesirable personality characteristics of students and employees in India and Australia are compared next.

Students in India and Australia were motivated to go to university so that they could procure better jobs which offered more money at the end of their education. Indian and Australian employees were motivated to go work so that they could support their families. In this aspect the motivations of students and employees and across cultural groups were in congruence with each other. Students and employees in both groups were motivated by either intrinsic factors, extrinsic factors or a mix of both factors to study and work. However, some cultural and gender-specific nuances were apparent. For example, female student participants and female employee participants in India reported trying to establish their identities through education and their work. This theme is perhaps reflective of the roles women are expected to perform in the Indian society, which is mainly of a homemaker (Bhatnagar and Rajadhyaksha, 2001; Clark & Sekhar, 2007; Dernéa, 2003; Radhakrishnan, 2009). Perhaps further education and work offered these women an opportunity to break the mould and establish another identity.

Among students across both groups, another notable cultural difference was the sacrifices made to go to university. Indian students largely reported not having made any sacrifices as their parents took care of all their needs during the course of their education, whereas Australian students reported a number of sacrifices such as financial sacrifices, time with family and personal time. Among employees, notable cultural differences were work as



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a means to enhance social status among male Indian workers and paradoxically, while some Indian women in the group were struggling to establish their work identities, some Indian women in the same group reported working as a means of filling their time. As discussed in study two's discussion section, these themes are perhaps reflective of cultural values such as hierarchy in the Indian society and adherence to traditional gender roles for Indian women.

Regarding personality characteristics, there were similarities in what students considered desirable and what employees considered desirable across both cultural groups. Specifically, conscientiousness and openness to experience were endorsed by all participants in both studies. Some differences were Indian female students' endorsement of being helpful as a desirable personality characteristic; having a good work ethic as desirable personality characteristic among Australian participants; and being political as an undesirable personality characteristic among Indian male participants.

The results of studies one and two and the literature review presented in earlier chapters informed the selection of instruments for the quantitative studies three and four which aimed to explore the similarities and differences in levels of work motivation, personality, and culture of Indians and Australians with larger student and employee samples. The instruments chosen were measures of intrinsic and extrinsic motivation, individualism and collectivism, Big Five personality traits, and work ethic. The specific instruments are described in studies three and four. It is hoped that the results of studies one, two, three and four will add to work motivation and personality literature and provide a snapshot of Indian and Australian students and employees which can help guide practitioners in selection, recruitment, motivation, training and development and identification of effective management style.

**CHAPTER SEVEN****A Survey of Work Motivation, Personality, and Culture: India and Australia****Work Motivation**

This chapter comprises studies three and four. Study three investigated differences and similarities in work motivation, personality and culture among Indian and Australian students while study four investigated differences and similarities in work motivation, personality, and culture among Indian and Australian employees. The aim of studies three and four was to survey students and employees in India and Australia to explore the differences and similarities in levels of perceived work motivation, personality, and culture. A combination of theories, empirical studies and the results of studies two and three presented in chapter six were used to guide the selection of measures for these studies. Based on a literature review of the content theories of motivation (see chapter two) Ryan and Deci's self-determination theory of motivation (2000) was the most appropriate theory of motivation to use in this thesis (as its validity was supported across several cross-cultural studies). Furthermore, the results of studies one and two indicated that student and employee motivators in India and Australia could be classified as intrinsic and extrinsic motivators offering further support for self-determination theory. Hence, in studies three and four levels of intrinsic and extrinsic motivation of Australian and Indian students and employees were measured.

Ryan and Deci categorised motivation on a continuum ranging from amotivation, a lack of motivation; to extrinsic motivation, where an activity is undertaken for some external reason such as a reward; to intrinsic motivation, where an activity is undertaken for an inherent interest in the activity or the challenge that the activity offers. However, Ryan and Deci suggested that amotivation, extrinsic motivation, and intrinsic motivation were state-like constructs which were affected by the amount of autonomy offered by the individual's

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immediate environment and individual differences in motivational orientations. Ryan and Deci further proposed that intrinsic motivation could be enhanced if three basic psychological needs of autonomy, relatedness, and competence were fulfilled. Studies two and three presented in the previous chapter revealed that students and employees in Indian and Australia were motivated by a range of intrinsic and extrinsic factors. To investigate differences and similarities in levels of intrinsic and extrinsic motivation among students and employees, the Work Preference Inventory (WPI; Amabile, Hill, Hennessey, & Tighe, 1994) was utilised in the present studies. In addition, for the employee sample, an instrument measuring the three basic psychological needs of autonomy, relatedness, and competence at work, the Basic Need Satisfaction at Work Scale (BNS-W; Ilardi, Leone, Kasser, & Ryan, 1993), was utilised. The instruments are described in detail in the materials section.

Based on the results of a large cross-cultural study, Deci et al. (2001) concluded that work environments that supported autonomy predicted satisfaction of the three basic psychological needs; in turn, the satisfaction of the basic psychological needs predicted task engagement and well-being. Hence it was hypothesised that intrinsic motivation would be significantly positively related to the three basic psychological needs of autonomy, relatedness, and competence in the employee groups. Research studies (for example, Areepattamannil, Freeman, & Klinger, 2011; Gopalan, Cherikh, & Khojasteh, 2011) indicated that Indian students were largely motivated by extrinsic factors such as grades and their lecturers. However, Gopalan et al. also noted that while the students were extrinsically motivated they expressed a desire for a more autonomous learning environment. Poster and Prasad (2005) found, with regard to the work environment in India, in their comparative study of India-based organisations and United States-based organisation, that the India-based organisations had a bureaucratic style of management. Employees' work was monitored closely and their work hours were very inflexible (Poster & Prasad) lending to a lack of

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autonomy in the workplace. Hence, it was hypothesised that Indian employees would score significantly lower on perceived autonomy at work as compared to the Australian employees. It was also hypothesised that Indian students and employees would have higher levels of extrinsic motivation as compared to the Australian students and employees.

### **The Big Five**

To investigate similarities and differences in the International Personality Item Pool (IPIP; Buchanan, Johnson, & Goldberg, 2005), a measure of openness to new experiences, conscientiousness, extraversion, agreeableness, and neuroticism was utilised in the present studies. McCrae (2002) in a study comparing 36 cultures on the Big Five (openness to new experiences, conscientiousness, extraversion, agreeableness, and neuroticism) found that power distance was associated with conscientiousness as people from high power distance societies tended to be serious, traditional, and task-minded; high uncertainty avoidance was associated with neuroticism and low agreeableness; and individualism was associated with extraversion and openness.

Schmitt, Allik, McCrae, and Benet-Martínez (2007) in a study investigating the Big Five trait profiles among 56 nations with a total sample size of 17,837 found that there was a significant difference among nations on agreeableness with the Democratic Republic of Congo and Jordan scoring the highest and Japan and Lithuania scoring the lowest. There was a significant difference among the nations on conscientiousness with Democratic Republic of the Congo and Ethiopia scoring the highest and Japan and South Korea scoring the lowest. Furthermore, national differences were found on neuroticism and openness to experience with Japan and Argentina scoring the highest and Democratic Republic of the Congo and Slovenia scoring the lowest on neuroticism; and Chile and Belgium scoring the highest on openness while Japan and Hong Kong scored the lowest on openness. When the data was analysed according world regions rather than by countries, results revealed that participants

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from East Asia scored significantly lower on openness, conscientiousness, extraversion, and agreeableness; and significantly higher on neuroticism compared to all other regions. Schmitt et al. concluded that one possible explanation of these national level differences could be differences in cultural norms. For example, the standards of evaluating how organised, dutiful, punctual a person is would differ from culture to culture. In some cultures these standards could be very high and in some cultures very low. The Schmitt et al. study sample included participants from Australia and India; a comparison of the mean scores and standard deviations on the Big Five as found in the Schmitt et al. study is presented in Table 6.

**Table 6**

*Means (M) and Standard Deviations (SD) of Openness to new experiences (O), Conscientiousness(C), Extraversion (E), Agreeableness (A), Neuroticism(N), and Acquiescence Bias (AB) Scores for Australian and Indian Samples as found by Schmitt et al. (2007)*

Country	O <i>M (SD)</i>	C <i>M (SD)</i>	E <i>M (SD)</i>	A <i>M (SD)</i>	N <i>M (SD)</i>	AB
Australia ( <i>n</i> =488)	50.07 (8.78)	45.87 (10.89)	48.98 (10.06)	47.51 (10.70)	50.82 (10.41)	48.67
India ( <i>n</i> =200)	48.48 (8.49)	47.36 (10.67)	47.42 (8.88)	50.43 (7.75)	50.00 (10.80)	48.68

McCrae (2002)'s study and Schmitt et al. (2007) had two findings in common regarding the Big Five across cultures: South East Asian countries had lower scores on extraversion and openness to experience. While, significant score differences for the Australian and Indian samples were not reported in the Schmitt et al. study, significance testing for the two samples was conducted by the present researcher based on the statistics provided. There was a significant difference between the two groups on openness,  $t(686) = 2.17, p = .029$  with Australians scoring significantly higher than Indians (see Table 6). There

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was also a significant difference between the two groups on agreeableness,  $t(686) = 3.50$ ,  $p < .001$  with Indians scoring significantly higher than Australians (see Table 6). There were no significant differences between the two groups on conscientiousness ( $p = .101$ ) and neuroticism ( $p = .353$ ). The score differences on extraversion for the two groups almost reached significance at  $p = .056$  with Australians scoring higher than Indians. Based on the findings of McCrae (2002) and Schmitt et al. (2007) study it was hypothesised that Australian students and employees would score higher on openness to new experiences and extraversion as compared to Indian students and employees.

### Work Ethic

In addition to measuring the Big Five, measures of work ethic and work locus of control (for employee sample only) were utilised in the current studies. Work ethic refers to work values, needs and beliefs and is considered a dimension of personality (Furnham, 1990; Niles, 1999). Literature indicated that work ethic was a moderator of losses in performance in groups due to the sucker effect (Hassal, Muller, & Hassal, 2005) and was positively correlated with an internal locus of control (Ghorpade et al., 2006). Hence, differences and similarities on several aspects of work ethic among Indian and Australian students and employees were investigated using the Multidimensional Work Ethic Profile (MWEP; Miller, Woehrer, & Hudspeth, 2002). The aims of studies three and four were two-fold with regards to work ethic; one, to investigate differences and similarities in work ethic among Australian and Indian students and employees; and two, to expand the research data base regarding the MWEP. Woehr, Arcineiga, and Lim (2007) conducted an exploratory study comparing work ethic among an American, Korean, and Mexican sample. Although some differences were found between the three cultural groups, the possible reasons for these differences were not explicated as the study results were considered preliminary. Hence, the present studies aimed

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to expand the cross-cultural research database by comparing Indian and Australian students' and employees' work ethic.

Woehr et al. (2007) found significant correlations between all sub-scales of work ethic and conscientiousness. Conscientiousness and sub-scale wasted time (attitudes towards the productive use of time) on the MWEP instrument had the strongest correlation (Woehr et al.). Hence, it was hypothesised that all work ethic sub-scales would be significantly related to conscientiousness.

To be able to formulate hypotheses for the present studies, cross-cultural research literature on the Protestant Work Ethic was drawn upon. Furnham and Rajamanickam (1992) in study comparing protestant work ethic beliefs of Indian and British participants found that the Indian participants tended to endorse protestant work ethic beliefs more than the British participants. Furnham and Rajamanickam cautioned that instead of true cultural differences, the differences could be due to conservatism and authoritarianism which were correlates of protestant work ethic. In a large-scale study of 13 cultures, Furnham et al. (1993) compared protestant work ethic beliefs using seven different protestant work ethic scales. Furnham et al. found that the Indian, Black South Africans and the Zimbabwe samples scored the highest on protestant work ethic beliefs while the British, German and New Zealand sample scored the lowest. Furnham et al. concluded that countries with higher gross national product (GNP) tended to have lower protestant work ethic scores whereas countries with lower GNP tended to have higher protestant work ethic scores. Additionally, positive significant correlations were found between power distance and endorsement of protestant work ethic beliefs. That is, countries high on power distance also seemed to endorse protestant work ethic beliefs more. However, again Furnham et al. cautioned that these could be due to differences in conservatism and authoritarianism. As India is characterised as a high power distance country (Hofstede, 1980; Sinha et al., 2004; 2009) and Furnham and Rajamanickam's (1992)

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study found that Indians endorsed protestant work ethic beliefs more than Britons, in the present studies it was hypothesised that Indian students and employees would score higher on perceived work ethic beliefs than Australian students and employees.

### **Work Locus of Control**

Work ethic has been found to be positively related to an internal locus of control (Ghorpade et al.). Hence it was hypothesised that all work ethic sub-scales would be significantly negatively related to the work locus of control scale (as higher scores on the work locus of control scale indicate an external locus of control). Internal locus of control has been associated with employee well-being (Spector, 1988); better job performance (Judge & Bono, 2001); and motivation. Internal locus of control was related to motivation wherein a high probability of achieving outcomes was related to internal locus of control (Ng, Sorenson, & Eby, 2006). In the current studies, differences and similarities in work locus of control among the Indian and Australian employees were investigated using the Work Locus of Control Scale (WLCS; Spector, 1988). Spector et al. (2002) investigated the relationship of work locus of control and well-being at work among 24 samples across the world and found significant negative correlations between scores on the work locus of control scale and job satisfaction across all samples. Higher scores on the work locus of control scale are indicative of an external locus of control; beliefs that one does not have control over things at work (Spector et al., 2002). Hence negative correlations indicated that the higher the work locus of control scale scores were, the lower was well-being. There were no differences in scores of participants from Australia and India in the Spector et al. However, Poster and Prasad's (2005) study found that Indian organisations had a bureaucratic style of management which perhaps indicates that people in these organisations have less control over work and thus could have an external work locus of control. Hence, it was hypothesised that Indian



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employees would score higher on the work locus of control scale than Australian employees indicating an external locus of control.

### **Individualism and Collectivism**

In terms of cultural differences, individualism and collectivism and power distance were chosen as they are the most researched dimensions and also to narrow the scope of the thesis. Triandis (1995) suggested that collectivism and individualism were broad constructs that needed to be defined by additional attributes such as the horizontal and vertical dimensions. The horizontal dimension referred to equality of status among individuals whereas the vertical dimension referred to hierarchy among individuals (Triandis). Horizontal collectivists (HC) were characterised by high group coherence and equality of status; vertical collectivists (VC) were characterised by group coherence but there was inequality in status among group members; horizontal individualists (HI) were characterised by an autonomous self, but there was equality in status of group members; and finally vertical individualists (VI) were characterised by autonomous selves, competition among group members and inequality in status (Singelis, Triandis, Bhawuk, & Gelfand, 1995). Triandis (1995) described an Israeli kibbutz as a horizontal collectivistic culture; Australia as a horizontal individualistic culture; India as a vertical collectivistic culture; and the United States of America as a vertical individualistic culture. Hence, it was hypothesised that Indian students and employees would score higher on vertical collectivism than Australian students and employees. Furthermore, Australian students and employees would score higher on horizontal individualism than Indian students and employees. To investigate differences in horizontal and vertical individualism and collectivism among the Australian and Indian students and employees, the Horizontal and Vertical Individualism and Collectivism Scale (HVICS; Singelis, Triandis, Bhawuk, & Gelfand, 1995) was utilised in studies three and four. The scale was appropriate as it measures aspects of individualism, collectivism, and power distance. The horizontal and

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vertical individualism and collectivism scale is an intermediate level scale as cultural level scales and individual level scales often have measurement problems due to the complex nature of culture (Singelis et al., 1995). The scale is described in detail in the materials section.

### **Study Three: Similarities and Differences in Work Motivation, Personality and Culture between Australian and Indian Students**

#### **Summary of Hypotheses**

- 1) Indian students would score higher on extrinsic motivation as compared to Australian students
- 2) Australian students would score higher on openness to experience and extraversion as compared to Indian students
- 3a) Indian students would score higher on work ethic beliefs than Australian students
- 3b) All work ethic sub-scales would be significantly related to conscientiousness
- 4) Indian students would score higher on vertical collectivism than Australian students
- 5) Australian students would score higher on horizontal individualism than Indian students

#### **Method**

##### **Participants**

Seventy-seven Indian university students (males = 29, females = 48) and 61 Australian university students (males = 9, females = 51) were recruited for this study. There were significantly more females than males in the Indian sample,  $\chi^2(1) = 4.68, p = .030$  and there were significantly more females than males in the Australian sample,  $\chi^2(1) = 29.40, p < .001$ . Hence the results may be gender biased. In the Indian sample most of the participants were either enrolled in an Aircraft Maintenance Engineering degree (36.4%) or a Bachelor of Arts degree (33.8%). A small number of Indian participants were enrolled in a Bachelor of Science degree (23.4%) or a Bachelor of Mass Media degree (6.5%). The Australian

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participants were enrolled in various degrees such as Bachelor of Law and International Relations, Bachelor of Commerce, Bachelor of Biomedical Sciences and Bachelor of International Relations and Business. However, the majority of students were enrolled in a Bachelor of Social Sciences degree (53.3%).

A convenience sampling technique was used to recruit students in India and Australia for the study. Prior to recruitment of participants ethics clearance was obtained from the institutional ethics committee at the author's institute in Australia. Indian students were recruited from two tertiary level educational institutions located in Mumbai, West India and Hyderabad, South India, both major cities in India. The educational institute in Mumbai is an all-girls college offering courses in arts, science and communications where the author had studied previously. The institute head was contacted via an email (see Appendix H) detailing the study and requesting permission to recruit participants. The Head of the Department of Psychology of the Mumbai institute co-ordinated the recruitment of participants. No incentives were offered to the students to participate in the study. The researcher was requested to give a lecture on the findings of the first study conducted approximately a year earlier to first, second, and third year undergraduate Psychology students. The participants from the Hyderabad institute were recruited through one of the author's contacts. The head of institute was informed about the study via email and requested for permission to recruit students for the study. The institute is an aviation academy that offers courses in aircraft maintenance engineering and aeronautical engineering. No incentives were offered to the students.

Australian students were recruited for the study through the participant pool at a private South-Eastern Australian university. Participants were recruited via an explanatory letter printed on the university letter head (see Appendix I) and placed on the research board. The explanatory letter informed participants about the nature of the research, what the

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participants were required to do, the amount of time required to complete the survey and about the allocation of one credit point towards course work for participation in the study.

The letter also stated that participation was voluntary and participants could withdraw from the study at any point of time without the fear of being penalized. Participants' demographic information is presented in Table 7.

**Table 7**

*Participant characteristics information on age [range, mean (M) and standard deviation (SD)], mean number of years in the current institute (SD) and mean number of residency years in current country (SD)*

Sample	Age Range in Years	Mean Age (SD)	Mean Number of Years in Current College / University (SD)	Mean Number of Years Resident in India / Australia (SD)
Indian Students	18-30	19.44 (1.95)	1.80 (1.30)	17.98 (4.91)
Australian Students	18-55	23.75 (7.25)	.80 (.85)	18.84 (8.88)

The two samples differed significantly in the mean age with the Australian students being significantly older than the Indian students (see Table 8),  $t(135) = -4.99, p < .001$ . The two samples also differed significantly on the mean number of years at their current educational institution with the Indian students having studied at their institutions significantly longer than the Australian students (see Table 8),  $t(135) = 5.13, p < .001$ . However, there was no significant difference between the two samples with regard to mean number of years of residency in their respective countries,  $t(135) = -.72, p = .472$ .

## Materials

**The Multidimensional Work Ethic Profile (MWEP; Miller, Woehr, & Hudspeth, 2002).** The MWEP is 65-item inventory that measures seven facets of work ethic: centrality

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of work, self-reliance, hard work, leisure, morality / ethics, delay of gratification, and wasted time (see Appendix J for the instrument). The initial item pool was generated by a review of existing work ethic measures. A content analysis of the items to determine clarity and readability was conducted to result in a pool of 77 items. These items were administered to 1415 students from a large South-western university in the United States, 741 United States Air Force personnel, and 166 employees from various organisations in the United States. Subsequent factor analyses of the items revealed a seven factor structure with good internal consistencies with Cronbach's alpha ranging from .76 to .89. Participants are instructed to read a series of work-related statements and select a response that best represents their opinion. The response format is a 5-point Likert type scale with responses ranging from 1 = *Strongly Disagree* to 5 = *Strongly Agree*. Sub-scale scores are calculated by summing the items within and averaging them. Higher scores reflect a higher degree of the construct. For example, a higher score on the sub-scale self-reliance indicates a higher degree of self-reliance. Descriptions, number of items and example items of each sub-scale are presented in Table 8.

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**Table 8**

*Descriptions, Number of Items, and Example Items of Sub-Scales Centrality of Work, Self-Reliance, Hard Work, Leisure, Morality / Ethics, Delay of Gratification, and Wasted Time*

Sub-Scale	Number of Items	Description	Example Items
Centrality of Work	10	Belief in the importance of work and work for work's sake	"Even if I inherited a great deal of money, I would continue to work somewhere" "I feel content when I have spent the day working"
Self-Reliance	10	A strife for independence in one's daily work	"I strive to be self-reliant" "One must avoid dependence on other persons whenever possible"
Hard Work	10	Belief in the benefits of hard work	"If you work hard you will succeed" "Hard work makes one a better person"
Leisure	10	Belief in the importance of non-work activities and pro-leisure attitudes	"People should have more leisure time to spend in relaxation" "Life would be more meaningful if we had more leisure time"
Morality / Ethics	10 (three negatively worded items)	Belief in a fair and moral existence	"People should be fair in their dealings with others" "I would take items from work if I felt I was not getting paid enough"
Delay of Gratification	7	Belief in the postponement of rewards with an orientation to the future	"The best things in life are those you have to wait for" "A distant reward is usually more satisfying than an immediate one"
Wasted Time	8	Beliefs and attitudes towards the productive and active use of time	"I try to plan my workday so as not to waste time" "I constantly look for ways to productively use my time"

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Validation of the MWEP included confirmatory factor analysis to confirm factor structure; significant correlations between each of the sub-scales and a measure of conscientiousness to establish convergent validity; non-significant correlations between the sub-scales and a measure of cognitive ability to establish discriminant validity; and investigation of relationship between the sub-scales and supervisory job performance ratings to establish criterion-related validity. Sub-scales self-reliance, leisure and delay of gratification were found to be significantly related to job performance. Test-retest correlations for four-week interval revealed correlations ranging from .83 to .95. Other researchers (Pogson, Cober, Doverspike, & Rogers, 2003), including cross-cultural researchers (Chanzanagh & Akbarnejad, 2011) who have used the MWEP in their studies found the instrument to have adequate internal consistency with Cronbach's alpha ranging from .63 to .87. The internal consistencies of each sub-scale for the Indian and Australian samples in the current study are presented in Table 9.

**Table 9**

*Internal Consistencies as Measured by Cronbach's Alpha for the Sub-Scales of Centrality of Work (CW), Self-Reliance (SR), Hard Work (HW), Leisure (L), Morality / Ethics (M/E), Delay of Gratification (DG), and Wasted Time (WT) for Indian and Australian Students*

Sample	CW	SR	HW	L	M/E	DG	WT
Australian Students	.85	.83	.79	.88	.79	.82	.67
Indian Students	.61	.76	.88	.81	.57	.68	.79

**Horizontal and Vertical Individualism and Collectivism Scale (HVICS; Singelis, Triandis, Bhawuk, & Gelfand, 1995).** The HVICS is a 32-item self-report measure of horizontal and vertical dimensions of individualism and collectivism (see Appendix K for the

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instrument). The instrument comprises four sub-scales: horizontal individualism, vertical individualism, horizontal collectivism and vertical collectivism, with eight items within each scale. Singelis et al. created a pool of items by analysing the contents of collectivism and individualism available in the research literature and also included items from other measures of collectivism and individualism. Respondents are asked to read the statements and indicate their degree of agreement with the statements on a 9-point Likert-type scale ranging from 1 = *definitely no* to 9 = *definitely yes*. Sub-scale scores are obtained by summing the item scores and averaging them. Higher scores indicate an orientation towards the cultural pattern being measured. For example, higher scores on horizontal individualism indicate a prevalence of the horizontal individualism orientation.

Sub-scale *Horizontal Individualism* (HI) measures a cultural pattern where individuals tend to be autonomous and equal in status with other members of the group. This sub-scale does not have any negatively worded items and example items include “I often do ‘my own thing’” and ‘I like my privacy’”. Sub-scale *Vertical Individualism* (VI) measures a cultural pattern where individuals tend to be autonomous but there is inequality in status among group members. This sub-scale contains one negatively worded item. Example items include “It annoys me when other people perform better than I do” and “some people emphasize winning; I am not one of them”. Sub-scale *Horizontal Collectivism* (HC) measures a cultural pattern where individuals tend to see themselves as part of the in-group and there is equality in status among group members. There are no negatively worded items in this sub-scale. Example items include “The well-being of my co-workers is important to me” and “If a relative were in financial difficulty, I would help within my means”. Finally, sub-scale *Vertical Collectivism* (VC) measures a cultural pattern where individuals tend to see themselves as part of the in-group, but there is inequality in status among group members. There are no negatively worded items in this sub-scale. Example items include “I would



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sacrifice an activity that I enjoy very much if my family did not approve of it” and “Children should be taught to place duty before pleasure” (Singelis et al., 1995).

The norm sample for the instrument included 267 undergraduate students from two American universities. However, the majority of the sample in the study had an East-Asian background (Singelis et al. 1995). The HVICS correlated in predicted directions with other measures of individualism and collectivism demonstrating convergent validity. A confirmatory factor analysis revealed that a four-factor structure had the best fit as compared to a one-factor and a two-factor model; thus establishing construct validity of the instrument. The internal consistencies of the sub-scales as measured by Cronbach’s alpha ranged from .67 to .74 (Singelis et al., 1995). Cross-cultural studies (for example, Cukur, de Guzman, & Carlo, 2004; Gouveia, Clemente, & Espinosa, 2003) have found support for a four-factor structure across various national samples of Turkey, Philippines, and Spain. In these studies Cronbach’s alpha ranged from .55 to .84. Internal consistencies as measured by Cronbach’s alpha of each sub-scale for the Australian and Indian samples are presented in Table 10.

**Table 10**

*Internal Consistencies as Measured by Cronbach’s Alpha of Sub-Scales Horizontal Individualism (HI), Vertical Individualism (VI), Horizontal Collectivism (HC), and Vertical Collectivism (VC) for Australian and Indian Student Samples*

Sample	HI	VI	HC	VC
Australian Students	.78	.84	.74	.70
Indian Students	.60	.77	.67	.68

### **Work Preference Inventory (WPI; Amabile, Hill, Hennessey, & Tighe, 1994).**

The WPI is a 30 item self-report instrument that measures individual differences in intrinsic and extrinsic motivation towards work as perceived by adults (see Appendix L for the

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instrument). The instrument was designed to capture five underlying constructs of intrinsic motivation (self-determination, competence, task involvement, curiosity, and interest) and five underlying constructs of extrinsic motivation (evaluation concerns, recognition concerns, competition concerns, being money or tangible incentive focussed, and focussing on what others dictate) [Amabile et al., 1994; Loo, 2001]. The WPI comprises of two primary scales of intrinsic motivation (IM) and extrinsic motivation (EM). The primary scales have two secondary scales each; IM comprises sub-scales Challenge and Enjoyment, and EM comprises sub-scales Compensation and Outward.

Sub-scale *Challenge* comprises of five items (two of which are negatively worded) that measure the degree to which individuals prefer challenging work. Example items include “I enjoy tackling problems that are completely new to me” and “I prefer work I know I can do well over work that stretches my abilities”. Sub-scale *Enjoyment* comprises of 10 items (no negatively worded items) that measure the degree to which individuals enjoy their work and are interested in it. Examples include “I enjoy doing work that is so absorbing that I forget about everything else” and “what matters most to me is enjoying what I do”.

Sub-scale *Compensation* comprises five items (two negatively worded items) that measure the degree to which individuals are focussed on money or other tangible incentives such as grades. Examples include “I am keenly aware of the promotion goals I have set for myself” and “I seldom think about salary and promotions”. Sub-scale *Outward* comprises of 10 items (one negatively worded item) that measure the degree to which individuals are concerned about what other people think and do. Examples include “To me, success means doing better than other people” and “I am not concerned about what other people think of my work” (Amabile et al., 1994; Loo, 2001). Respondents are instructed to indicate the extent to which each item describes them on a 4-point Likert-type scale. However, for the present thesis respondents were asked to indicate the extent to which each item described them on a

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5-point Likert-type scale ranging from 1 = *Strongly Disagree* to 5 = *Strongly Agree*. Scores for each sub-scale are calculated as a simple average of the total items within the sub-scale. Higher scores indicate stronger motivational orientation towards the construct each sub-scale measures. For example, higher scores on the sub-scale *Compensation* indicate a stronger motivation to undertake tasks for the tangible incentives they offer. The WPI has two forms: one for working adults and one for university students. The items are identical with the exception of a few phrases that are changed. For example, “salary and promotions” is changed to “grades and awards” (Amabile et al.). For study three, the student form was utilised, as the samples in the study were Australian and Indian university students.

The normative samples for the WPI (Amabile et al., 1994) were 1,363 undergraduates from north-eastern United States and 1,055 working adults from various organisations in the United States. The sub-scales of the WPI student form demonstrated adequate internal consistency with Cronbach’s alphas ranging from .71 to .78 and good test-retest reliability with correlations between test and re-test scores at a six-month interval ranging from .92 to .84. The sub-scales of the WPI working adults’ form demonstrated slightly lower internal consistency with Cronbach’s alphas ranging from .62 to .73. However test-retest reliabilities were good, with correlations between test and re-test at a six-month interval ranging from .73 to .89 (Amabile et al., 1994). Cronbach’s alphas for each sub-scale and each group in this study are presented in Table 11. The low alpha coefficients for the Indian sample are addressed in the results section.

**Table 11**

*Internal Consistency as Measured by Cronbach's Alpha for the Sub-Scales of Intrinsic Enjoyment, Intrinsic Challenge, Extrinsic Compensation, and Extrinsic Outward for Australian and Indian Students*

Sample	Intrinsic Enjoyment	Intrinsic Challenge	Extrinsic Compensation	Extrinsic Outward
Australian Students	.77	.85	.80	.75
Indian Students	.70	.80	.55	.32

Convergent validity of the WPI was established by correlations in the predicted directions with other measures of motivation such as Deci and Ryan's (1985) The General Causality Orientations Scale. Discriminant validity of the scale was established by non-significant correlations between the primary scales of WPI and measures of social desirability and intelligence (Amabile et al., 1994). However, there was a significant correlation between the Outward sub-scale and social desirability and significant correlations between the Intrinsic sub-scales and mid-term exam scores. Amabile et al. concluded that individuals with high social desirability were less likely to endorse the items on the Outward scale and that highly intelligent students were more likely to be intrinsically motivated towards their studies. Other researchers who have used the WPI student form (Mills & Blankstein, 2000) and the adult form (Hechanova, Alampay, & Franco, 2006) have found the instrument adequately reliable with Cronbach's alphas ranging from .69 to .79 for the sub-scales.

**International Personality Item Pool (IPIP; Buchanan, Johnson, & Goldberg 2005).** The IPIP is self-report instrument that assesses the five aspects of the Five Factor Model (FFM; Costa & McCrae, 1992): openness to new experiences, conscientiousness, extraversion, agreeableness, and neuroticism (see Appendix M for the instrument). The instrument is based on the IPIP inventory developed by Goldberg (1999) to assess the Five

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Factor Model. The norm sample for the IPIP consisted of 2,448 participants who were primarily from the United States and Europe. The participant responses were then subject to a factor analysis that revealed a five factor solution. Respondents to the IPIP are asked to read each statement and indicate on the rating scale how accurately the statement describes them. The response format is a 5-point Likert type scale with responses ranging from 1= *Strongly Disagree* to 5 = *Strongly Agree*. Averaging the scores of items within each sub-scale generates five sub-scale scores.

Sub-scale *Openness* measures the degree to which people are open to new ideas and experiences; are imaginative; creative and curious. The sub-scale comprises seven items, five of which are negatively worded. Example items include “Believe in the importance of art” and “Tend to vote for conservative political candidates”. *Conscientiousness* measures the degree to which people are organised, goal-focussed, and persistent in pursuing their goals. There are 10 items in the sub-scale conscientiousness, five of which are negatively worded. Example items include “Am always prepared” and “Do just enough work to get by”. *Extraversion* measures the degree to which people seek out others’ company and are energetic; the sub-scale comprises nine items, where four items are negatively worded. Example items include “Am the life of the party” and “Don’t like to draw attention to myself”. Sub-scale *Agreeableness* measures the degree to which people are friendly, trusting and cooperative with others and comprises seven items, three of which are negatively worded. Example items include “Respect others” and “Insult people”. Finally, sub-scale *Neuroticism* measures the degree to which people experience negative thoughts and feelings and comprises eight items, three of which are negatively worded. Example items include “Have frequent mood swings” and “Seldom feel blue” (Buchanan et al., 2005).

Internal consistencies of the sub-scales as measured by Cronbach’s alpha were good ranging from .74 to .88 (Buchanan et al., 2005). Other studies (for example, Swami,

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Buchanan, Furnham, & Tovée, 2008; with participants from all over the world) also found acceptable internal consistencies ranging from .73 to .87. Internal consistencies of the IPIP sub-scales in the current study for each sample are presented in Table 12. The low alpha coefficient openness for the Indian sample is addressed in the results section.

**Table 12**

*Internal Consistencies as Measured by Cronbach's Alpha for Openness (O), Conscientiousness (C), Extraversion (E), Agreeableness (A), and Neuroticism (N) for Australian and Indian Students*

Sample	O	C	E	A	N
Australian Students	.78	.82	.86	.74	.84
Indian Students	.48	.71	.71	.73	.67

### Design

The main aim of the study was to explore the differences and similarities between the Indian and Australian students on work motivation, personality, and culture. However, the measures of work motivation, personality, and culture had several sub-scales each of which was a dependent variable. Hence, with several dependent variables and one independent variable (country of origin) a series of MANOVAs (to test hypotheses 1, 2, 3a, 4, and 5) were considered the most appropriate data analysis tool. The relationship between work ethic and conscientiousness (hypothesis 3b) was investigated through correlation analyses.

### Procedure

Prior to data collection a pilot study to assess useability and / or readability of the survey was conducted with two Indian students and two Australian students. In the pilot study, two Indian students in India and two Australian students in Australia were administered the questionnaires to obtain feedback on the comprehension of instructions and

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understanding of the items. The pilot study participants understood what was required of them, understood the questionnaire items did not suggest any changes to the survey. The researcher travelled to India to collect data from the Indian students. In Mumbai, data collection dates and times were co-ordinated by the Head of the Department of Psychology of the college. Surveys were administered to students in a classroom allocated to the researcher. Participants were instructed to read the instructions on the questionnaire booklet and complete the survey accordingly. The author was present in the room while the participants were completing the surveys to answer questions if required. On completion of the survey the participants were thanked for their time. The surveys took approximately 25 minutes to complete. Data collection was completed in two days and on the third day the author delivered a lecture on the results of study one completed approximately a year earlier. In Hyderabad, the head of the institute co-ordinated the recruitment of participants and surveys were administered to all participants in a classroom allocated to the author. The author was present in the room while participants completed the questionnaire to answer any questions if required. Several participants from the Hyderabad institute had problems understanding a few words and phrases in the questionnaire such as 'I often feel blue', 'GPA', and 'shirk'. The participants were not familiar with such colloquial phrases and words and asked the author what they meant. The meaning of the phrases and words were explained to the participants in simple English. On completion of the survey the participants were thanked for their time. The surveys took approximately 30 minutes to complete. On return to Australia, Indian participants' data was entered into SPSS version 19 for data analyses.

In Australia, participants contacted the author via email to arrange for a mutually suitable date and time to complete the survey. Participants completed the survey in an empty room close to the author's office and on completion participants were thanked for their time

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and given one credit point towards course work. The surveys took approximately 25 minutes to complete and completed surveys were entered into SPSS version 19 for data analyses.

### Results

In order to test for group differences in work ethic, the Big Five (openness to experience, conscientiousness, extraversion, agreeableness, and neuroticism), work motivation, and horizontal and vertical collectivism and individualism, four MANOVAs were run. Bryne et al. (2009) recommended that when the number of cultural groups is small then a covariance analysis with contextual factors such as gender and age should be used. This procedure eliminates the possibility of contextual factors leading to significant differences rather than the independent variables (Bryne et al.). Hence wherever there were significant differences found between the two groups, an additional MANCOVA or ANCOVA with demographic variables as covariates was run. The relationship between work ethic and conscientiousness; and work ethic and intrinsic motivation was explored by running correlations between the variables. The results of each MANOVA are presented first, followed by the results of the covariance analyses where appropriate and finally followed by the correlations between variables. Relevant statistical output can be seen in Appendix P (saved on a compact disc and attached to this thesis).

### Data Cleaning

Prior to running any analyses, the data was checked for entry errors, missing values and outliers. There were no data entry errors, and no variable had missing values over 5% hence not problematic (Tabachnick & Fidell, 2007). There were, however, 48 multivariate outliers detected in the data set. These outliers were primarily data from Indian participants where they had missing values on the main variables of analysis. As MANOVA is sensitive to the presence of outliers (Tabachnick & Fidell, 2007), these outliers were deleted from the data set. After deletion of outliers, the total number of participants in the data set reduced to



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80 from 128. There were 41 Australian participants and 39 Indian participants. There were significantly more females ( $n = 36$ ) than males ( $n = 5$ ) in the Australian data set,  $\chi^2(1) = 23.43, p < .001$ . In the Indian data set there were significantly more females ( $n = 30$ ) than males ( $n = 9$ ),  $\chi^2(1) = 11.30, p = .001$  as well. All other assumptions of MANOVA such as linearity, cell sizes, and multivariate normality were checked and deemed satisfactory. An alpha level of  $\alpha = .05$  was used to assess significance for all tests unless otherwise specified and Wilks' Lambda estimate of  $F$  statistic was presented for all multivariate tests, unless otherwise specified. All values are reported up to two decimal places with the exception of  $p$  values which are reported to three decimal places.

### MANOVA for Intrinsic and Extrinsic Motivation

The four sub-scales of extrinsic outward, extrinsic compensation, intrinsic enjoyment and intrinsic challenge as measured by the WPI (Amabile, Hill, Hennessey, & Tighe, 1994) were the DVs in this analysis with country of origin as the IV. The Box's  $M$  test of equality of covariance matrices was non-significant,  $p = .269$ , indicating homogeneity of variance-covariance matrices. Levene's test of equality of error variances was non-significant for each dependent variable indicating homogeneity of variance and there were no correlations above  $r = .70$  among the DVs indicating absence of multicollinearity and singularity. The mean and standard deviation for each sub-scale for the Indian and Australian samples can be seen in Table 13.

**Table 13**

*Means (M) and standard deviations (SD) of extrinsic outward, extrinsic compensation, intrinsic enjoyment, and intrinsic challenge for the Australian and Indian student samples*

Variables	Country	M	SD
Extrinsic Outward	Australia	3.14	.55
	India	3.31	.38
Extrinsic Compensation	Australia	3.75	.69
	India	3.30	.57
Intrinsic Enjoyment	Australia	4.09	.40
	India	4.15	.39
Intrinsic Challenge	Australia	3.29	.74
	India	3.03	.80

*Note.* Australian  $n = 41$ , Indian  $n = 39$

At the multivariate level, the IV country of origin had a significant effect on the four DVs combined,  $F(4, 75) = 5.70, p < .001, \eta^2_{\text{partial}} = .23$ . power = .97. At the univariate level, there was a significant difference between the two groups on extrinsic compensation with Australian respondents scoring significantly higher than Indians (see Table 13),  $F(1, 78) = 9.73, p = .003, \eta^2_{\text{partial}} = .11$ . power = .86. There were no differences between the groups on extrinsic outward,  $F(1, 78) = 2.43, p = .123$ , intrinsic enjoyment,  $F(1, 78) = .54, p = .464$ , and intrinsic challenge,  $F(1, 78) = 2.35, p = .129$ .

To investigate the contextual effects of demographic variables age, gender, and length of residency in current country an ANCOVA was run with extrinsic compensation as the DV, country of origin as the IV and age, gender, and mean number of years at current educational institution as the covariates. The results revealed that the two groups no longer significantly differed on the DV extrinsic compensation,  $F(1, 75) = 1.16, p = .285$ . It is possible that differences on extrinsic compensation were a study artefact. Hence, the hypothesis that Indian

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students would score significantly higher on extrinsic motivation than Australian students was not supported.

### **MANOVA for Big Five (Openness to experience, Conscientiousness, Extraversion, Agreeableness, and Neuroticism)**

The five sub-scales of openness to experience, conscientiousness, extraversion, agreeableness, and neuroticism as measured by the IPIP (Buchanan et al., 2005) were the DVs in this analysis with country of origin as the IV. The Box's  $M$  test of equality of covariance matrices was non-significant,  $p = .526$ , indicating homogeneity of variance-covariance matrices. Levene's test of equality of error variances was non-significant for each dependent variable, indicating homogeneity of variances and there were no correlations above  $r = .70$  among the DVs, indicating absence of multicollinearity and singularity. The mean and standard deviation for each sub-scale for the Indian ( $n = 39$ ) and Australian samples ( $n = 41$ ) can be seen in Table 14.

**Table 14**

*Means ( $M$ ) and standard deviations ( $SD$ ) of openness to experience, conscientiousness, extraversion, agreeable, and neuroticism for the Australian and Indian student samples*

Variables	Country	$M$	$SD$
Openness to experience	Australia	3.63	.67
	India	3.75	.49
Conscientiousness	Australia	3.74	.51
	India	3.27	.54
Extraversion	Australia	3.40	.60
	India	3.10	.59
Agreeableness	Australia	3.97	.48
	India	3.89	.56
Neuroticism	Australia	2.33	.67
	India	2.70	.60

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At the multivariate level, the IV country of origin had a significant effect on the five DVs combined,  $F(5, 74) = 5.72, p < .001, \eta^2_{\text{partial}} = .27, \text{power} = .98$ . At the univariate level, there was a significant difference between the two groups on conscientiousness,  $F(1, 78) = 15.50, p < .001, \eta^2_{\text{partial}} = .16, \text{power} = .97$ , with Australian students scoring significantly higher than Indian students (see Table 14). Australian students also scored significantly higher on extraversion (see Table 14) than Indian students,  $F(1, 78) = 5.14, p = .026, \eta^2_{\text{partial}} = .06, \text{power} = .61$ , while Indian students scored significantly higher on neuroticism (see Table 14) than Australian students  $F(1, 78) = 6.53, p = .013, \eta^2_{\text{partial}} = .07, \text{power} = .71$ . There were no significant differences between Australian and Indian students on scores of openness to experience,  $F(1, 78) = .82, p = .367$  and agreeableness,  $F(1, 78) = .39, p = .530$ .

Contextual effects of demographic variables such as gender, age, and mean number of years at current educational institution were investigated by running a MANCOVA. The IV was country of origin, the DVs were the three variables on which Australian and Indian students significantly differed in the MANOVA: conscientiousness, extraversion, and neuroticism; the covariates were age, gender, and mean number of years at current educational institution. At the multivariate level there was a significant difference between the two samples on the three DVs combined,  $F(3, 73) = 4.15, p = .009, \eta^2_{\text{partial}} = .14, \text{power} = .83$ . At the univariate level, there was a significant difference between the two samples on conscientiousness, with Australians scoring significantly higher ( $M = 3.70, SE = .09$ ) than Indians ( $M = 3.31, SE = .09$ ),  $F(1, 75) = 6.96, p = .010, \eta^2_{\text{partial}} = .08, \text{power} = .74$ . However, the variance in the DV conscientiousness attributable to the IV country of origin was only 9% as indicated by the partial  $\eta^2$  value and the power to detect the effect was only 74%. There was a significant difference between the two groups on neuroticism, with Indians scoring significantly higher ( $M = 2.27, SE = .10$ ) than Australians ( $M = 2.27, SE = .10$ ),

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$F(1, 75) = 9.06, p = .004, \eta^2_{\text{partial}} = .10, \text{power} = .84$ . Again, the variance in the DV neuroticism attributable to the IV country of origin was only 10% was indicated by the partial  $\eta^2$  value. The group differences on extraversion were non-significant,  $F(1, 75) = 2.97, p = .089$ .

The hypothesis that Australian students would score higher on openness and extraversion as compared to the Indian students was not supported. Furthermore, while not hypothesised, Indian students scored significantly higher on neuroticism as compared to Australian students. Additionally, Australian students scored significantly higher on conscientiousness than Indian students.

### MANOVA for Work Ethic

The work ethic questionnaire MWEP (Miller, Woehrer, & Hudspeth, 2002) comprised of seven sub-scales which were the dependent variables (DVs) in this MANOVA: self-reliance, morality/ethics, leisure (pro-leisure attitudes), hard work, centrality of work, wasted time (attitudes towards the productive use of time) and delay of gratification; the independent variable (IV) was country of origin of the participants. To run a MANOVA there should be more cases than DVs in every cell (Tabachnick & Fidell, 2007); this condition was met in the current analysis. Furthermore, Tabachnick and Fidell suggested that a MANOVA can be run successfully if the DVs are moderately correlated with no bivariate correlations between any two DVs exceeding  $r = .70$ . The eight sub-scales of the MWEP were moderately correlated with no correlations above  $r = .60$  and the Box's  $M$  test of equality of covariance matrices was non-significant,  $p = .443$  indicating the homogeneity of variance-covariance matrices. Levene's test of equality of error variances was non-significant for all DVs except for the sub-scale of hard work ( $p = .045$ ) and hence a more stringent alpha level of  $\alpha = .025$  was used to assess the significance of hard work at the univariate level as suggested by

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Tabachnick and Fidell. The mean and standard deviation for each sub-scale for the Indian and Australian samples is presented in Table 15.

**Table 15**

*Means (M) and Standard deviations (SD) of self-reliance, morality / ethics, leisure, hard work, centrality of work, wasted time, and delay of gratification for the Australian and Indian student samples*

Variable	Country of Origin	<i>M</i>	<i>SD</i>
Self-reliance	Australia	3.51	.51
	India	4.03	.51
Morality / Ethics	Australia	4.37	.41
	India	4.31	.39
Leisure	Australia	2.74	.58
	India	2.98	.60
Hard work	Australia	3.84	.43
	India	4.19	.59
Centrality of work	Australia	3.84	.50
	India	3.97	.42
Wasted time	Australia	3.65	.51
	India	3.75	.58
Delay of gratification	Australia	3.53	.67
	India	3.80	.59

*Note.* Australian  $n = 41$ , Indian  $n = 39$

At the multivariate level there was a significant difference between the Indian and Australian samples on the combined eight sub-scales of MWEP,  $F(7, 72) = 5.27, p < .001$ ,  $\eta^2_{\text{partial}} = .33$ , power = .99. At the univariate level there was a significant difference between Australian and Indian students on the scores of self-reliance,  $F(1, 78) = 20.30, p < .001$ ,  $\eta^2_{\text{partial}} = .20$ , power = .99, with Indian students scoring significantly higher than the Australian students (see Table 15). There was also a significant difference between

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Australian and Indian students on the scores of hard work,  $F(1, 78) = 9.34, p = .003, \eta^2 = .10$ , power = .85, with Indian students scoring significantly higher than Australian students (see Table 15). There were no differences between Australian and Indian students on the scores of morality / ethics,  $F(1, 78) = .40, p = .527$ ; leisure,  $F(1, 78) = 3.18, p = .078$ ; centrality of work,  $F(1, 78) = 1.64, p = .203$ ; wasted time,  $F(1, 78) = .75, p = .386$ ; and delay of gratification,  $F(1, 78) = 3.59, p = .062$ .

To investigate the effects of contextual effects a MANCOVA was run with the two DVs on which Australian and Indian students differed significantly: self-reliance and hard work, with country of origin as the IV and gender, age and mean number of years in current educational institute as the covariates. These demographic variables were chosen as covariates as the two samples differed significantly on these characteristics. The significant differences between the two samples remained at the multivariate level,  $F(2, 74) = 11.12, p < .001, \eta^2_{\text{partial}} = .23$ . power = .99 and at the univariate level as well for self-reliance,  $F(1, 75) = 22.45, p < .001, \eta^2_{\text{partial}} = .23$ . power = .99 with the Indian students scoring significantly higher on self-reliance ( $M = 4.06, SE = .08$ ) than the Australian students ( $M = 3.49, SE = .08$ ). The group differences on hard work was non-significant,  $F(1, 75) = 1.77, p = .187$ . Hence, the hypothesis that Indian students would score higher on sub-scales of work ethic as compared to the Australian students was partially supported as Indian students scored higher than the Australian students on one of the sub-scale: self-reliance, however not on morality/ethics, hard work, centrality of work, wasted time, and delay of gratification.

### MANOVA for Horizontal and Vertical Individualism and Collectivism

The four sub-scales of horizontal collectivism, horizontal individualism, vertical collectivism and vertical individualism as measured by the HVICS (Singelis, Triandis, Bhawuk, & Gelfand, 1995) were the DVs in this analysis with country of origin as the IV. The Box's  $M$  test of equality of covariance matrices was non-significant,  $p = .429$ , indicating

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homogeneity of variance-covariance matrices. Levene's test of equality of error variances was non-significant for each dependent variable, indicating homogeneity of variances and there were no correlations above  $r = .70$  among the DVs, indicating absence of multicollinearity and singularity. The mean and standard deviation for each sub-scale for the Indian and Australian samples can be seen in Table 16.

**Table 16**

*Means (M) and standard deviations (SD) of horizontal collectivism, horizontal individualism, vertical collectivism, and vertical individualism for the Australian and Indian student samples*

Variables	Country	<i>M</i>	<i>SD</i>
Horizontal Collectivism	Australia	6.66	.89
	India	7.08	1.04
Horizontal Individualism	Australia	7.03	1.00
	India	7.37	.99
Vertical Collectivism	Australia	5.39	1.20
	India	6.55	1.24
Vertical Individualism	Australia	4.55	1.04
	India	5.21	1.41

*Note.* Australian  $n = 41$ , Indian  $n = 39$

At the multivariate level, the IV country of origin had a significant effect on the four DVs combined,  $F(4, 75) = 6.42, p < .001, \eta^2_{\text{partial}} = .25$ . power = .98. At the univariate level there was a significant difference between the two groups on vertical individualism with Indians scoring significantly higher than Australians (see Table 16),  $F(1, 78) = 5.72, p = .019, \eta^2_{\text{partial}} = .06$ , power = .65. The two groups also differed significantly on vertical collectivism with Indians scoring significantly higher than the Australians (see Table 16),  $F(1, 78) = 18.01, p < .001, \eta^2_{\text{partial}} = .18$ , power = .98. There were no significant differences between the



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two groups on horizontal individualism,  $F(1, 78) = 2.37, p = .127$  and horizontal collectivism,  $F(1, 78) = 3.76, p = .056$ .

The contextual effects of demographic variables of gender, age, and mean number of years at current educational institution were investigated by running a MANCOVA with vertical individualism and vertical collectivism as the DVs, country of origin as the IV and gender, age, and length of residency as the covariates. At the multivariate level, there was a significant effect of country of origin on the two DVs combined,  $F(2, 74) = 3.50, p = .035$ ,  $\eta^2_{\text{partial}} = .08$ , power = .63. At the univariate level, the difference between the two groups on vertical individualism was non-significant,  $F(1, 75) = 3.16, p = .079$ , but the two groups continued to differ significantly on vertical collectivism with Indians scoring significantly higher ( $M = 6.36, SE = .22$ ) than the Australians ( $M = 5.56, SE = .21$ ),  $F(1, 75) = 5.46, p = .022$ ,  $\eta^2_{\text{partial}} = .06$ , power = .63. However, the amount of variance in the DV vertical collectivism attributable to the IV country of origin was only 6% as indicated by the partial  $\eta^2$  value and the power to detect the effect was only 63%. The hypothesis that Australian students would score higher on horizontal individualism than Indian students was not supported. However, the hypothesis that Indian students would score higher on vertical collectivism than Australian students was supported.

### **Correlation between Work Ethic and Conscientiousness**

The relationship between the sub-scales of work ethic and conscientiousness was investigated by correlational analysis; the results can be seen in Table 17 where significant correlations are indicated with an asterisk next to the value.

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**Table 17**

*Pearson's Correlation Coefficients for work ethic sub-scales (self-reliance [SR], hard work [HW], morality / ethics [M/E], centrality of work [CW], wasted time [WT], leisure [L], delay of gratification [DG]) and conscientiousness (C)*

Variable	HW	M/E	CW	WT	L	DG	C
SR	.25*	.04	.41**	.26*	.03	.28*	-.10
HW		.26*	.46**	.58**	.33**	.30**	.21
M/E			.34**	.25*	.07	.30**	.27*
CW				.54**	.29**	.34**	.26*
WT					.28*	.36**	.39**
L						.13	.15
DG							.22*

*Note:* \*  $p < .05$ , \*\*  $p < .001$ , two tailed,  $N = 80$

As can be seen in Table 17, the hypothesis that all sub-scales of work ethic would be significantly correlated with conscientiousness was partially supported as there were significant correlations between conscientiousness and the sub-scales of morality / ethics, centrality of work, wasted time (attitudes towards productive use of time), and delay of gratification, but not with self-reliance, hard work, and leisure.

### **Analysis of Scales with Low Internal Consistency**

The scale reliabilities of all instruments for the Indian sample were lower than that of the Australian sample. While alpha coefficients of value .70 and above are considered adequate (Nunnally & Bernstein, 1994), alpha coefficients lower than .70 are not uncommon in cross-cultural studies (Blakely, Srivastava, & Moorman-Creighton, 2005). In the present study scale reliabilities that were lower than  $\alpha = .55$  were investigated further. Two sub-scale

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reliabilities for the Indian students that were lower than  $\alpha = .55$  were work motivation sub-scale Extrinsic Outward ( $\alpha = .32$ ) and Big Five sub-scale Openness ( $\alpha = .48$ ).

On further examination of sub-scale extrinsic outward, Cronbach's alpha would increase from .32 to .42 if the item "I prefer working on projects with clearly specified procedures" was deleted. However, the reliability of the sub-scale still remains quite poor at  $\alpha = .42$ . This item was deleted and the scale scores recalculated and tested for group differences. There were no significant differences between the two groups on the revised extrinsic outward scale as well,  $t(78) = -1.56, p = .123$ . Further investigation of the sub-scale openness revealed that deleting item "tend to vote for liberal political candidates" would increase the scale reliability to  $\alpha = .52$  from  $\alpha = .48$ . However, again, the reliability still remains low. This item was deleted, scale scores recalculated and group differences tested. There were no significant differences between the two groups on the revised openness scale,  $t(78) = .91, p = .365$ .

### Discussion

The aims of study three were to investigate the similarities and differences in work motivation, work ethic, the Big Five, and horizontal and vertical individualism and collectivism among Indian and Australian students. The hypothesis that Indian students would score higher on extrinsic motivation as compared to Australian students was not supported. Contrary to the results of Areepattamannil et al. (2011) and Gopalan et al. (2011) Indian students did not score higher on extrinsic motivation than Australian students. An explanation for this finding could be that both Indian and Australian students were motivated equally by intrinsic and extrinsic factors as was noted in the results of study one of the present thesis describing similarities and differences in work motivation and personality among students from India and Australia using semi-structured interviews. Furthermore, while there was no significant mean difference between the two groups on the sub-scale

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extrinsic outward, the scale reliabilities obtained for each group were very different (Australian students  $\alpha = .77$ , Indian students  $\alpha = .33$ ). Further analysis of the structure of items in the scale using confirmatory factor analysis could shed light on the group differences. However, a confirmatory factor analysis with the current sample size was beyond the scope of this study, but could be investigated in the future.

The hypothesis that Indian students would score higher on the sub-scales of work ethic except leisure as compared to Australian students was partially supported. Furnham et al. (1993) in a large scale study of work ethic beliefs among varied cultures found that participants from countries high in power distance tended to score higher on work ethic measures. India being high on power distance (Hofstede, 1980a; Sinha et al., 2004; 2009) it was hypothesised that the Indian students would score higher on the sub-scales of work ethic except leisure. However, the Indian students scored higher on the sub-scale self-reliance, and no other. As described in chapter six (section Academic Motivation in India), Ninnies, Aitchison, and Kalos (1999) in their interviews of India students studying in Australian universities found that the Indian students reported that their learning was teacher-centric and examination-centric. Furthermore, Gopalan, Cherikh, and Khojasteh (2011) in their study of Indian university students found that the students expressed a desire for autonomy in learning and opportunities for creative thinking. As sub-scale self-reliance measures the degree to which individuals strive for independence in their daily work (Miller et al., 2002), higher scores on self-reliance are perhaps indicative of the Indian students' desire to take ownership of their learning and be more independent. That no significant differences existed in scores of the other work ethic sub-scales perhaps indicates that maybe work ethic beliefs are not related to power distance as originally thought.

The hypothesis that there would be positive correlations between all sub-scales of work ethic (except leisure) and conscientiousness and a negative correlation between sub-

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scale leisure and conscientiousness was partially supported. Sub-scales morality / ethics, centrality of work, and wasted time (attitudes towards productive use of time) were significantly positively correlated with conscientiousness. However, sub-scale leisure did not have a significant or a negative correlation with conscientiousness. Woehr et al. (2007) found significant positive correlations between all the sub-scales of their work ethic instrument and conscientiousness. Sub-scale leisure was scored in a way that higher scores reflected a lower endorsement of pro-leisure attitudes. However, in the present study, the scores for sub-scale leisure reflected a higher endorsement of pro-leisure attitudes. Significant positive correlations were found between sub-scales morality / ethics, centrality of work, delay of gratification, and wasted time. However, the relationship between leisure and conscientiousness was non-significant. Similarly, there was a significant positive relationship between sub-scale hard work and pro-leisure attitudes. These results perhaps indicate that being conscientious and hard-working; and at the same time possessing pro-leisure attitudes; may not be undesirable. That is, one could be conscientious and a hard worker and also believe that leisure activities are important. Congruent with the Woehr et al. study, the strongest relationship was between sub-scale wasted time (attitudes towards productive use of time) and conscientiousness. Interestingly, while not significant, the relationship between sub-scale self-reliance and conscientiousness was negative. This result could be a study artefact as the Indian participants scored significantly higher on self-reliance than Australian students and scored significantly lower on conscientiousness than Australian students. Hence it is possible that these group differences steered the correlations between these two variables. Future studies could investigate these relationships to ascertain the underlying cause.

The hypothesis that Australian students would have higher scores on extraversion and openness than Indian students was not supported. The results of the studies by McCrae (2002) and Schmitt et al. (2007) indicated that Australians and Indians could differ on the

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traits of openness and extraversion as these traits were related to individualism. Hence it was hypothesised that Australian students would score higher on openness and extraversion than Indian students. However no significant differences on these variables were found between the two groups. The non-significant results could be attributed to the coexistence of collectivistic and individualistic attitudes in India (Ghosh, 2004; Sinha & Tripathi, 1994; Sinha & Verma, 1994). Studies (Sinha et al., 2001; 2002) have indicated that Indians tend to be collectivists when it comes to home, but individualists when it comes to work. It is possible that due to the competitive job markets in India (Shah, 2009) students are more individualistic and hence more open to new experiences and extraverted.

While not hypothesised Indian students scored significantly lower on conscientiousness than Australian students. However, the amount of variance in the DV conscientiousness attributable to the IV country of origin was a relatively small 9% and the power to detect the effect was less than optimal at 74%. Contrary to popular beliefs, Schmitt et al. (2007) in their comparative study of Big Five profiles among 56 nations found that Japan and South Korea scored the lowest on conscientiousness among all nations. Schmitt et al. explained that this result could be attributable to differing cultural norms of evaluation standards. A difference in cultural norms of standards could explain why the Indian students scored significantly lower on conscientiousness. Another possible explanation is that the students did not understand the items while indicating their agreement or disagreement. During the administration of the survey to Indian students, the students asked for help to interpret several colloquial phrases (for example, 'shirk my duty') in the instrument which they were unfamiliar with. Differences in structure of items in the scale could be explored further with larger samples in future studies.

Similarly, while not hypothesised, the two groups differed significantly on neuroticism with the Indian students scoring higher. Again, the use of colloquial phrases in

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the sub-scale neuroticism such as ‘Seldom feel blue’ could be a cause of these elevated scores. However, while the scale reliabilities of the IPIP (Buchanan et al., 2005) for the Indian sample were lower than those of the Australian sample they were still within acceptable levels with the exception of openness. Analysis of the constituent items of the sub-scale openness did reveal a few problematic items such as “tend to vote for liberal political candidates”. This item could have been problematic as “liberal” and “conservative” are not commonly used words regarding political parties in India. However, removal of problematic items from the sub-scale openness did not affect mean differences between the two groups. Future studies with larger samples could investigate the structural equivalence of the IPIP in Indian and Australian samples and / or other measures of personality assessing the Big Five could be used.

Finally, it was also hypothesised that Australian students would score higher on horizontal individualism whereas Indian students would score higher on vertical collectivism. This hypothesis was partially supported as Indian students scored significantly higher on vertical collectivism as compared to Australian students. Triandis (1995) proposed that individualism and collectivism needed further attributes to help distinguish between them, and hence proposed the dimensions of horizontal and vertical. A horizontal cultural pattern emphasises equality among its members whereas in a vertical cultural pattern there is an acceptance of inequality among group members. Triandis stated that Australia was an example of a horizontal individualistic society where the self is autonomous, but there is equality among group members; whereas India was an example of a vertical collectivist society where the self is merged with the in-group members, but there is also inequality among group members. Based on Triandis’ theory it was hypothesised that Australian students would score higher on horizontal individualism while Indian students would score higher on vertical collectivism. The Indian students did score higher on vertical collectivism,

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congruent with Triandis' suggestion. Furthermore, several researchers (for example, Kumar, 2007; Sinha et al., 2004; 2009; Suri & Abbott, 2009) have found in their studies that there is a prevalence of hierarchical relationships in the Indian society indicating inequality in status among group members.

Non-significant differences in scores on horizontal individualism could also be attributed to the coexistence of collectivist and individualist tendencies in the Indian society (Ghosh, 2004; Shah, 2009; Sinha & Tripathi, 1994; Sinha & Verma, 1994). The results of the present study revealed that not only did Indian students score significantly higher on vertical collectivism, they also scored significantly higher on vertical individualism. Significantly higher scores on both the vertical dimensions of individualism and collectivism perhaps indicates a preference for hierarchical structure among Indian students.

The primary aim of the present study was to investigate similarities and differences between the Indian and Australian student groups on measures of work motivation, personality (work ethic and the Big Five), and culture (horizontal and vertical individualism and collectivism). The two groups were similar on measures of work motivation, extraversion, agreeableness, openness, centrality of work, hard work, attitudes towards productive use of time, pro-leisure attitudes, delay of gratification, morality / ethics, horizontal individualism and horizontal collectivism. However, the two groups differed on self-reliance, conscientiousness, neuroticism, vertical collectivism, and vertical individualism. While it is possible that some of these differences could be truly cultural, further studies on these relationships would be required to investigate the underlying causes which might include differences in comprehension of scale items, differences in socio-economic status, and differences in equality of educational degrees in both countries.

The present study had several limitations such as the use of self-report measures, a convenience sample, and a small sample size. While direct measures of the study variables



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instead of self-report measures would have been desirable it was not within the scope of the present study. The convenient sample limits the generalisability of the results of the study, but since the nature of the study was exploratory, generalisability is not a pertinent concern (Boehnke et al., 2011). The small size limited the type of statistical analyses that could be conducted. For example, a larger sample size would have enabled a confirmatory factor analysis to ascertain structural equivalence of instruments for both samples. However, other techniques such as covariance analysis to rule out contextual effects (Bryne et al., 2009) and a posteriori comparison of scale reliabilities for both samples (Hult et al., 2008) were conducted to investigate structural equivalence. Furthermore, as Fischer (2009) noted non-equivalence of structure and measurement indicated important cultural differences which should be the beginning of further cross-cultural research, not the end.

The strengths of the present study were that it explored similarities and differences between Australian and Indian students and expanded the cross-cultural database. Tsui, Nifadkar, and Ou (2007) based on an analysis of 93 empirical studies from 1996 to 2005 found that most cross-cultural researchers tended to use American models and compared and contrasted people from other nations to Americans. Tsui et al. highlighted the need for cross-cultural studies to be expanded beyond America, Japan, and China comparisons.

The present study also provided further information on cross-cultural comparisons of the multidimensional work ethic profile. In an exploratory study comparing Korean, Mexican, and American adults, Woehr, Arciniega, and Lim (2007) found significant differences in sub-scale scores among cultural groups, but did not offer any explanations for these differences. Instead, Woehr et al. encouraged further research on cross-cultural comparisons of the multidimensional work ethic profile to add to the literature, as was done in the present study.

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Furthermore, the present identified several areas of future research such as: 1) examination of the items of work preference inventory sub-scale extrinsic outward with larger samples of Australian and Indian students using confirmatory factor analysis; 2) Further investigation of the negative relationship between the multidimensional work ethic profile sub-scale self-reliance and conscientiousness; and 3) Examination of structural equivalence of the international personality item pool among Australian and Indian student samples.

### **Study Four: Similarities and Differences in Work Motivation, Personality and Culture among Australian and Indian Employees**

Based on research discussed earlier in this chapter, it was found that Indian organisations tended to have a bureaucratic style of management, leading to a lack of autonomy and extrinsic motivators such as the superior at work and monetary awards as sources of motivation. The self-determination theory outlined a positive relationship between intrinsic motivation and the three basic psychological needs of autonomy, relatedness, and competence. Earlier research on personality indicated that individualism tended to be associated with extraversion and openness to new experience as compared to collectivism. Work ethic research indicated that higher work ethic scores tended to be associated with high power distance, and that work ethic was significantly related to conscientiousness. Furthermore, work ethic has been found to be positively related to work locus of control. Finally, research on horizontal and vertical individualism and collectivism indicated that India would be categorised as a vertical collectivistic society and Australia a horizontal individualistic society.

#### **Summary of Hypotheses**

1a) Indian employees would score significantly higher on extrinsic motivation as compared to Australian employees

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- b) Indian employees would score significantly lower on perceived autonomy at work as compared to Australian employees
- c) Intrinsic motivation would be significantly related to the three basic psychological needs of autonomy, relatedness, and competence
- 2) Australian employees would score significantly higher on openness to experience and extraversion as compared to Indian employees
- 3a) Indian employees would score significantly higher on work ethic beliefs than Australian employees
- b) Work ethic sub-scales (except leisure) would be significantly negatively related to external locus of control
- c) Work ethic sub-scales (except leisure) would be significantly positively related to conscientiousness
- 4) Indian employees would score significantly higher on vertical collectivism than Australian employees; whereas Australian employees would score significantly higher on horizontal individualism than Indian employees
- 5) Indian employees would score significantly higher on the work locus of control score indicating an external locus of control as compared to Australian employees

### Method

#### Participants

A total of 130 participants were recruited for this study with 69 Indian employees (males = 49, females = 20) and 59 Australian employees (males = 25, females = 34). There were significantly more males than females in the Indian sample,  $\chi^2(1) = 12.18, p < .001$ , however, there was no significant difference in the numbers of male and female participants in the Australian sample,  $\chi^2(1) = 1.32, p = .249$ . The Indian sample members' ages ranged from 20 to 54 years, while the Australian sample members' ages ranged from 20 to 61 years.

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Prior to recruitment of participants, ethical clearance to administer the survey was obtained from the researcher's institutional human research ethics committee. Indian participants were recruited using two contact methods. In the first, the managing director and human resource manager of an organisation in Hyderabad, a major city in Southern India, were approached through a contact of the author. In the second, the author's Indian contacts were requested to recruit full-time employees in Indian organisations via email. Both methods of recruitment used a convenience sampling technique. The author met with the managing director and the human resource manager of the organisation in Hyderabad and provided details of the study to them; the managers agreed to distribute hardcopy surveys to these employees who were willing to participate in the study. No incentives were offered to the participants; however, the management requested a summary of aggregate results on completion of the study. The other participants recruited through the author's contacts were forwarded an email detailing the study and an Internet link to the survey. No incentives were provided to these participants. The participants in the Indian sample had various jobs ranging from Chief Operating Officer and Vice-President Operations to Graduate Trainee Engineer and School Assistant.

In Australia letters detailing the study were sent out to several Australian organisations requesting participation in the study. The response was very poor, but two organisations agreed to host the link to the survey on their LinkedIn websites. LinkedIn is a professional networking site. Further participants were recruited through the author's contacts in Australia, but the total sample size was still very small at 29 participants. Hence, a market research organisation was contacted to provide 30 additional participants for the survey. The market research organisation has provided assistance to numerous other researchers, academics, and other organisations. The organisation recruits participants to the specifications provided. For example, in this study, the selection criteria were full-time

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employees, above 18 years of age, who were either Australian citizens or Australian permanent residents. Self-employed individuals were excluded from the study. The organisation used a random sampling technique to recruit participants registered in their database from various locations across Australia. Participants could choose from a range of monetary or non-monetary rewards (such as vouchers to purchase music) on completion of the survey. The total cost of administrative services and providing 30 completed survey responses was approximately \$1,500. The total number of Australian employees in the present study was therefore 59. The Australian participants held various jobs ranging from Pilot and Manager Financial Accounting Operations to Nurse, Catering Assistant and Carer. Further demographic information about the Indian and Australian participants is presented in Table 18.

**Table 18**

*Participant characteristics information on age [mean (M) and standard deviation (SD)], mean tenure in occupation and organisation (SD), and mean number of years in the country of residence (SD)*

Sample	Mean Age (SD)	Mean Tenure in Current Occupation (SD)	Mean Tenure in Current Organisation (SD)	Mean Number of Years Resident in India / Australia (SD)
Indian Employees	30.59 (8/12)	6.31 (7.11)	2.74 (4.15)	29.69 (9.06)
Australian Employees	38.39 (10.69)	7.25 (8.59)	6.58 (7.30)	26.31 (15.11)

There was a significant difference in the mean ages of the two samples with the Australian sample significantly older than the Indian sample (see Table 18),  $t(128) = -4.71$ ,  $p < .001$ . The mean number of years at the current organisation also significantly differed with

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the Australian sample being significantly longer at their current organisation than their Indian counterparts (see Table 18),  $t(127) = -3.71, p < .001$ . There were no significant differences between the two samples with regard with to the mean length of time in their current occupations,  $t(127) = -.68, p = .495$ ; and the mean length of residency in the current country,  $t(128) = 1.56, p = .120$ .

### Materials

**Basic Need Satisfaction at Work Scale (BNS-W; Ilardi, Leone, Kasser, & Ryan, 1993).** The BNS-W is a 21-item self-report measure of the degree to which employees feel satisfied with the fulfilment of their three basic psychological needs of autonomy, relatedness, and competence (see Appendix N for the instrument). The three basic needs form three sub-scales of the instrument. The BNS-W is based on the theory of self-determination (Deci & Ryan, 2000) where it is proposed that satisfaction of the three basic psychological needs of autonomy, relatedness, and competence enhances intrinsic motivation. The BNS-W was created by merging items from the sub-scale *Perceived Competence* of the Intrinsic Motivation Inventory (IMI; Ryan, 1982) with new items developed based on the theory (Johnston & Finney, 2010). The respondents are instructed to read each statement and indicate on a 5-point Likert type scale (1 = *Strongly Disagree*, 5 = *Strongly Agree*) how true each statement is for them given their experience on the current job. Sub-scale scores are calculated by adding the constituent item scores and averaging them. Higher scores indicate higher satisfaction of the psychological need being measured. For example, higher scores on autonomy indicate a higher satisfaction of autonomy needs at work.

Sub-scale *Autonomy* measures the degree to which individuals experience choice and feel like they can initiate their own actions at work. The sub-scale contains seven items, three of which are negatively worded. Example items are “I feel like I can make a lot of inputs to deciding how my job gets done” and “There is not much opportunity for me to decide for

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myself how to go about my work”. Sub-scale *Relatedness* measures the degree to which individuals feel a sense of mutual respect, caring about, and reliance on other people at work. There are eight items in this sub-scale, three of which are negatively worded. Example items include “I really like the people I work with” and “I pretty much keep to myself when I am at work”. Sub-scale *Competence* measures the degree to which individuals they can succeed at challenging tasks and attain desired outcomes at work. The sub-scale comprises six items, three of which are negatively worded. Example items are “People I know tell me I am good at what I do” and “Often, I do not feel very competent” (Deci et al., 2001).

The normative sample for the BNS-W comprised of 117 employees of a shoe factory located in western New York, United States. No tests of validity of the instrument were reported as the instrument was based on the IMI (Deci, 1982) which had adequate validity. Internal consistency as measured by Cronbach’s alpha ranged from .79 to .85 (Illardi et al., 1993). Other researchers (Deci et al., 2001; Gagné, 2003; Kashdan, Mishra, Breen, & Froh, 2009; Meyer, Enström, Harstveit, Bowles, & Beevers, 2007) who have used the BNS-W in their studies found Cronbach’s alpha for the sub-scales ranging from .61 to .90. Internal consistencies of the sub-scales in the present study for each sample are presented in Table 19 and range from  $\alpha = .58$  to .82.

**Table 19**

*Internal Consistency as Measured by Cronbach’s Alpha for the Sub-Scales Autonomy, Relatedness, and Competence for Australian and Indian Employee Samples*

Sample	Autonomy	Relatedness	Competence
Australian Employees	.58	.82	.69
Indian Employees	.58	.74	.60

**Work Locus of Control (WLOC; Spector, 1988).** The WLOC is a 16-item self-report measure of generalised control beliefs at work (see Appendix O for the instrument). Locus of control beliefs at work can vary from beliefs that rewards and reinforcements are controlled by one's own actions (internal locus of control) or controlled by external factors beyond one's control (external locus of control). The WLOC is a unidimensional scale where higher scores reflect an external locus of control. Respondents are asked to read the items and indicate their agreement with the statement on a 5-point Likert type scale ranging from 1 = *Strongly Disagree* to 5 = *Strongly Agree*. There are eight negatively worded items. Example items include "Getting the job you want is mostly a matter of luck" and "On most jobs, people can pretty much accomplish whatever they set out to accomplish" (Spector, 1988).

The normative samples during the development of the WLOC include six samples totalling 2,241 respondents. The respondents were undergraduate students, mental health employees, store clerks, store managers, and municipal managers from various locations in the United States. The initial item pool of items was created from a conceptual analysis of how locus of control relates to behaviour at work. Validation of the WLOC included correlations in predicted directions with various work-related measures such as job satisfaction, commitment, and role stress. The scale correlated significantly with a general locus of control measure demonstrating convergent validity and had a non-significant correlation with social desirability demonstrating discriminant validity. Internal consistency of the scale as measured by Cronbach's alpha ranged from .80 to .85 for the six normative samples. Several cross-cultural studies (for example, Blakely, Srivastava, & Moorman-Creighton, 2005; Siu, Spector, Cooper, & Donald, 2001) reported Cronbach's alpha ranging from .60 (Chinese sample) to .69 (American sample) to .77 (Hong Kong sample). Internal consistency of the scale as measured by Cronbach's alpha in the present study for the Australian employee sample was  $\alpha = .82$  and for the Indian employee sample was  $\alpha = .78$ .



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**Work Preference Inventory (WPI; Amabile, Hill, Hennessey, & Tighe, 1994).**

The employees were administered the working adults version of the WPI, which is exactly the same as the student version with the exception of a few words and phrases (as described in study three). The internal consistency of the sub-scales in the present study for the Australian and Indian employee samples are presented in Table 20, showing Cronbach's alpha coefficients ranging from .58 to .81, except for the lower Indian sample Extrinsic Compensation coefficient. The low alpha coefficient is analysed further in the results section.

**Table 20**

*Internal Consistency as Measured by Cronbach's Alpha for the Sub-Scales of Intrinsic Enjoyment, Intrinsic Challenge, Extrinsic Compensation, and Extrinsic Outward for Australian and Indian Employees*

Sample	Intrinsic Enjoyment	Intrinsic Challenge	Extrinsic Compensation	Extrinsic Outward
Australian Employees	.81	.62	.70	.66
Indian Employees	.82	.58	.39	.60

**International Personality Item Pool (IPIP; Buchanan, Johnson, & Goldberg, 2005).** The IPIP was described in study three. The internal consistency coefficients of the sub-scales in the present study for the Australian and Indian employee samples are presented in Table 21.

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**Table 21**

*Internal Consistencies as Measured by Cronbach's Alpha for Openness (O), Conscientiousness (C), Extraversion (E), Agreeableness (A), and Neuroticism (N) for Australian and Indian Employees*

Sample	O	C	E	A	N
Australian Employees	.80	.76	.80	.73	.83
Indian Employees	.55	.60	.75	.62	.65

**Multidimensional Work Ethic Profile (MWEP; Miller, Woehr, & Hudspeth, 2002).** The MWEP was described in study three. The internal consistency of the sub-scales in the present study for the Australian and Indian employee samples are presented in Table 22.

**Table 22**

*Internal Consistencies as Measured by Cronbach's Alpha for the Sub-Scales of Centrality of Work (CW), Self-Reliance (SR), Hard Work (HW), Leisure (L), Morality / Ethics (M/E), Delay of Gratification (DG), and Wasted Time (WT) for Indian and Australian Employees*

Sample	CW	SR	HW	L	M/E	DG	WT
Australian Employees	.87	.82	.86	.82	.75	.80	.78
Indian Employees	.82	.88	.86	.77	.79	.72	.78

**Horizontal and Vertical Individualism and Collectivism Scale (HVICS; Singelis, Triandis, Bhawuk, & Gelfand, 1995).** The HVICS was described in study three. The internal consistency coefficients of the sub-scales in the present study for the Australian and Indian employee samples are presented in Table 23.

**Table 23**

*Internal Consistencies as Measured by Cronbach's Alpha of Sub-Scales Horizontal Individualism (HI), Vertical Individualism (VI), Horizontal Collectivism (HC), and Vertical Collectivism (VC) for Australian and Indian Employees*

Sample	HI	VI	HC	VC
Australian Employees	.73	.74	.84	.80
Indian Employees	.65	.43	.74	.71

### **Design**

As the aim of the study was to investigate similarities and differences in work motivation, personality, and culture among the Indian and Australian employee samples a series of MANOVAs were conducted. A MANOVA was considered the appropriate data analysis tool as each measure of work motivation, personality, and culture had several sub-scales, which formed the dependent variables in the analysis. Hence, with several dependent variables and one independent variable, a MANOVA was deemed appropriate. One of the variables, work locus of control had no sub-scales and hence with one dependent variable and two groups, a *t*-test for that variable was conducted. Correlational analyses were used to examine the relationships between intrinsic motivation and the three basic psychological needs of autonomy, relatedness, and competence; between work ethic and work locus of control; and between work ethic and conscientiousness.

### **Procedure**

Prior to data collection a pilot study comprising of two Indian employees and two Australian employees was conducted. One Indian employee and one Australian employee were given the paper-based survey, while the other two pilot study participants were given

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the Internet-based survey. The employees who completed the Internet-based survey suggested some minor changes to the layout of the questionnaire to make it more reader-friendly, which were implemented. The researcher travelled to India to collect data from the Hyderabad-based organisation. Before travelling to India, the researcher had been in contact with the HR manager and a meeting with the managing director of the organisation was arranged to discuss the details of the study. On arrival in India and after the meeting with the managing director of the Hyderabad organisation, a mutually convenient date was arranged for the researcher to drop off the surveys to the HR manager. Prior to administering the survey, an all-staff email was sent out by the HR manager to the employees of the organisation outlining the study details and the voluntary nature of participation in the study. If employees wished to participate they could obtain a copy of the survey from the HR manager and return the completed survey in an envelope to him. Employees were specifically asked not to provide any identifying information such as their names or initials on the survey. After a few days the researcher picked up the completed surveys from the HR manager. The participants completed the survey at work and while no time limit was imposed, the survey normally took approximately 25 minutes to complete. Other Indian participants external to this organisation were recruited by the researcher's contacts in India. These participants were sent an email with the study details and an Internet link to the survey. The researcher's contacts were informed to recruit only full-time employees and no self-employed individuals. The survey responses were directed to the researcher's survey hosting website. These participants could complete the survey at any location they wished and no time limit was imposed, but the survey took approximately 25 minutes to complete. The participants who completed the Internet survey could not move on to the next page of the survey if they had not completed all the questions on the current page. There was no option to exit the survey

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until the end of the survey. However, if participants did not wish to complete the survey they could close the Internet link to exit.

All Australian participants completed the survey online. The author's contacts were sent emails with the study details and the link to the Internet survey. The participants from the market research organisation also received a link to the Internet survey. The survey was set up to present screener questions first, such as employment status and age. If, for example, the participants indicated that they were part-time employees or younger than 18 years of age, then the survey automatically terminated and took them to the exit page. The survey could be completed in any location and no time limit was imposed on the participants. However, there was no option to exit the survey until the end and participants could not move onto the next page if any question on the current page was unanswered. The survey took approximately 25 minutes to complete. The responses to the survey were directed to the researcher's survey hosting website.

### Results

Five MANOVAs were conducted to investigate group differences between the Australian and Indian employee groups on work ethic; the Big Five (openness to experience, conscientiousness, extraversion, agreeableness, and neuroticism); work motivation; horizontal and vertical collectivism and individualism; and basic need satisfaction at work. Group differences on work locus of control were investigated by running a *t*-test. Bryne et al. (2009) recommended that when the number of cultural groups is small then a covariance analysis with contextual factors such as gender and age should be used. This procedure eliminates the possibility of contextual factors leading to significant differences rather than the independent variables (Bryne et al.). Hence wherever there were significant differences found between the two groups, an additional MANCOVA or ANCOVA with demographic variables as covariates was run. Correlational analyses were conducted to investigate the

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relationships between intrinsic motivation and three basic psychological needs of autonomy, relatedness, and competence; work ethic and work locus of control; and work ethic and conscientiousness. Relevant statistical output can be seen in Appendix P (saved on a compact disc and attached to this thesis).

### Data Cleaning

Prior to running any analyses, the data was checked for entry errors, missing values and outliers. There were no data entry errors, and no variable had missing values over 5% and therefore the variables were not problematic (Tabachnick & Fidell, 2007). However, 41 multivariate outliers were detected and deleted as MANOVA is sensitive to the presence of outliers (Tabachnick & Fidell, 2007). These outliers were primarily data from the Indian participants where they had missing values on the main variables of analysis. After deletion of outliers, the total number of participants in the data set reduced to 89 from 130. There were 52 Australian participants and 37 Indian participants. There were no significant difference in the number of males ( $n = 21$ ) and females ( $n = 31$ ) in the Australian data set,  $\chi^2(1) = 1.92, p = .166$ . However, there were significantly more males ( $n = 26$ ) than females ( $n = 11$ ) in the Indian data set,  $\chi^2(1) = 6.08, p = .014$ . All other assumptions of MANOVA such as cell size, linearity, and multivariate normality were checked and deemed satisfactory. An alpha level of  $\alpha = .05$  was used to assess significance for all tests unless otherwise specified and Wilks' Lambda estimate of  $F$  statistic was presented for all multivariate tests, unless otherwise specified. All values are reported up to two decimal places with the exception of  $p$  values which are reported to three decimal places.

As approximately half the Australian sample was sourced through a market research organisation, group differences between the market research participants and other Australian participants on all the variables of interest were investigated before exploring the group differences between the Indian and Australian samples. There were no differences between

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the groups on work ethic, the Big Five, horizontal and vertical individualism and collectivism, work motivation, and work locus of control. However, there was a significant difference between the two groups on the fifth main variable examined, basic need satisfaction at work on the multivariate level,  $F(3, 48) = 5.71, p = .002, \eta^2 = .26$ , power = .93. At the univariate level for this main variable, that is, among the sub-scales of basic need satisfaction, the two Australian groups differed significantly on the following: autonomy,  $F(1, 50) = 16.83, p < .001, \eta^2_{\text{partial}} = .25$ , power = .98, with the participants from the market research organisation scoring significantly lower ( $M = 3.28, SD = .39$ ) than the other Australian participants ( $M = 3.78, SD = .49$ ); competence,  $F(1, 50) = 7.33, p = .009, \eta^2_{\text{partial}} = .12$ , power = .75, with the participants from the market research organisation scoring significantly lower ( $M = 3.59, SD = .45$ ) than the other Australian participants ( $M = 4.03, SD = .73$ ); and relatedness, with the participants from the market research organisation scoring lower ( $M = 3.55, SD = .42$ ) than the other Australian participants ( $M = 4.06, SD = .74$ ),  $F(1, 50) = 9.85, p = .003, \eta^2_{\text{partial}} = .16$ , power = .86.

Due to the significant differences in scores of basic needs satisfaction among Australian participants recruited from the market research organisation and participants recruited from other sources, caution must be taken when interpreting results on basic needs satisfaction. However, the other main variables of work ethic, the Big Five, horizontal and vertical individualism and collectivism, work motivation, and work locus of control were similar for both Australian groups.

### MANOVA for Intrinsic and Extrinsic Motivation

The sub-scales of intrinsic and extrinsic motivation (extrinsic outward, extrinsic compensation, intrinsic enjoyment and intrinsic challenge as measured by the WPI; Amabile et al., 1994) were the DVs for this Indian-Australian employee MANOVA with country of origin the IV. Box's M test of equality of covariance matrices was non-significant,  $p = .234$ ,

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indicating homogeneity of variance-covariance matrices. Levene's test of equality of variances for each DV was non-significant, indicating homogeneity of variances and no DVs were correlated above  $r = .70$  indicating absence of multicollinearity and singularity. The mean and standard deviation for each sub-scale for the Indian and Australian samples can be seen in Table 24.

**Table 24**

*Means (M) and Standard Deviations (SD) Of Work Preference Inventory Sub-Scales Extrinsic Outward, Extrinsic Compensation, Intrinsic Enjoyment, and Intrinsic Challenge for the Australian and Indian Samples*

Variables	Country	<i>M</i>	<i>SD</i>
Extrinsic Outward	Australia	3.13	.45
	India	3.37	.37
Extrinsic Compensation	Australia	3.23	.56
	India	3.39	.43
Intrinsic Enjoyment	Australia	3.88	.45
	India	3.97	.51
Intrinsic Challenge	Australia	3.35	.52
	India	3.36	.50

*Note.* Australian  $n = 52$ , Indian  $n = 37$

At the multivariate level, there no significant effect of the IV country of origin on the four DVs combined,  $F(4, 84) = 1.90$ ,  $p = .119$  hence no further tests were conducted. The hypothesis that Indian employees would score significantly higher on extrinsic motivation in comparison to the Australian employees was not supported.

### MANOVA for Basic Need Satisfaction at Work

In this MANOVA autonomy, competence and relatedness as measured by the BNS-W (Deci et al., 2001) were the DVs while country of origin was the IV. The Box's  $M$  test of equality of covariance matrices was non-significant,  $p = .217$ , indicating homogeneity of



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variance-covariance matrices and Levene's test of equality of error variances was non-significant for each DV, indicating homogeneity of variances. However, competence and relatedness were correlated at  $r = .76, p < .001$ . In such cases, Tabachnick and Fidell (2007) suggest that multicollinearity is occurring and recommended dropping one of the DVs from the analysis. As the correlation between competence and autonomy was  $r = .62$ , and the correlation between relatedness and autonomy  $r = .59$ , competence rather than relatedness was dropped from the analysis (as competence had a higher correlation with autonomy than relatedness). The mean and standard deviation of the two remaining DVs for the Australian and Indian samples can be seen in Table 25.

**Table 25**

*Means (M) and Standard Deviations (SDs) of Autonomy and Relatedness for the Australian and Indian Employee Samples*

Variables	Country	M	SD
Autonomy	Australia	3.48	.50
	India	3.46	.43
Relatedness	Australia	3.76	.62
	India	3.56	.48

*Note.* Australian  $n = 52$ , Indian  $n = 37$

At the multivariate level there was no significant effect of the IV country of origin on the two DVs autonomy and relatedness combined,  $F(2, 86) = 1.77, p = .176$ , hence no further tests were conducted. The hypothesis that Indian employees would score significantly lower on perceived autonomy at work compared to the Australian employees was not supported.

### **MANOVA for the Big Five: Openness to experience, Conscientiousness, Extraversion, Agreeableness, and Neuroticism**

The sub-scales of openness to experience, conscientiousness, extraversion, agreeableness, and neuroticism as measured by the IPIP (Buchanan et al., 2005) were the

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DVs in this MANOVA, with country of origin as the IV. The Box's  $M$  test of equality of covariance matrices was non-significant,  $p = .138$  indicating homogeneity of variance-covariance matrices and there were no correlations among DVs above  $r = .70$  indicating absence of multicollinearity and singularity. However, Levene's test of equality of error variances was significant for openness to experience,  $p = .027$  and neuroticism,  $p = .025$ , indicating heterogeneity of variances. Therefore, univariate tests for these variables were evaluated at a more stringent alpha level of  $\alpha = .025$  as suggested by Tabachnick and Fidell (2007). The mean and standard deviation for each sub-scale for the Indian and Australian samples can be seen in Table 26.

**Table 26**

*Means (M) and Standard Deviations (SD) of Openness to Experience, Conscientiousness, Extraversion, Agreeable, and Neuroticism for the Australian and Indian Employee Samples*

Variables	Country	M	SD
Openness to experience	Australia	3.48	.67
	India	3.37	.50
Conscientiousness	Australia	3.58	.51
	India	3.77	.38
Extraversion	Australia	3.25	.54
	India	3.34	.57
Agreeableness	Australia	3.77	.53
	India	3.82	.48
Neuroticism	Australia	2.58	.69
	India	2.49	.51

*Note.* Australian  $n = 52$ , Indian  $n = 37$

There was no significant effect of the IV country of origin on the five DVs combined at the multivariate level,  $F(5, 83) = .95, p = .448$  and hence no further tests were conducted. Contrary to hypotheses that Australians would score higher on extraversion and openness compared to the Indians, there were no differences between the groups on the measures of the Big Five.

### **MANOVA for Work Ethic**

The dependent variables in this analysis were the seven sub-scales of the MWEP (Miller, Woehrer, & Hudspeth, 2002): self-reliance, morality / ethics, leisure, hard work, centrality of work, wasted time, and delay of gratification. Country of origin was the IV. There were more cases than DVs in every cell and no bivariate correlations between the DVs exceeded  $r = .70$ , indicating absence of multicollinearity and singularity, hence it was appropriate to run a MANOVA (Tabachnick & Fidell, 2007). However, the Box's  $M$  test of

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equality of covariance matrices was significant,  $p = .002$  indicating heterogeneity of the variance-covariance matrices. Tabachnick and Fidell suggested that in such cases Pillai's criterion instead of Wilks' Lambda should be used to evaluate multivariate results, which was done. Levene's test of equality of error variances was non-significant for all DVs, indicating homogeneity of variances. The mean and standard deviation for each sub-scale for the Indian and Australian samples is presented in Table 27.

**Table 27**

*Means (M) and Standard Deviations (SD) of Self-Reliance, Morality / Ethics, Leisure, Hard Work, Centrality of Work, Wasted Time, and Delay of Gratification for the Australian and Indian Employee Samples*

Variable	Country of Origin	<i>M</i>	<i>SD</i>
Self-reliance	Australia	3.51	.48
	India	3.64	.67
Morality / Ethics	Australia	4.20	.48
	India	4.28	.51
Leisure	Australia	2.59	.47
	India	3.37	.58
Hard work	Australia	3.60	.53
	India	3.79	.61
Centrality of work	Australia	3.73	.59
	India	3.95	.55
Wasted time	Australia	3.63	.54
	India	3.96	.52
Delay of gratification	Australia	3.29	.59
	India	3.45	.64

*Note.* Australian  $n = 52$ , Indian  $n = 37$

At the multivariate level there was a significant effect of country of origin on all the DVs combined, Pillai's Trace = .39,  $F(7, 81) = 7.66$ ,  $p < .001$ ,  $\eta^2_{\text{partial}} = .39$ , power = 1.00.

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At the univariate level, there was a significant difference between the Australian and Indian employees on the following sub-scales: leisure,  $F(1, 87) = 47.70, p < .001, \eta^2_{\text{partial}} = .35$ , power = 1.00, with Indians scoring significantly higher than the Australians; and wasted time, with Indians scoring significantly higher than Australians,  $F(1, 87) = 8.03, p = .006, \eta^2_{\text{partial}} = .08$ , power = .80 (see Table 27). There were no differences between the two groups on the scores of self-reliance,  $F(1, 87) = 1.12, p = .292$ ; morality / ethics,  $F(1, 87) = .53, p = .466$ ; hard work,  $F(1, 87) = 2.51, p = .116$ ; centrality of work,  $F(1, 87) = 3.15, p = .079$ ; and delay of gratification,  $F(1, 87) = 1.56, p = .214$ .

The contextual effects of demographic variables gender, age, and mean number years in current organisation were investigated as there were significant differences on these variables between the two samples. Therefore, a MANCOVA was run with leisure and wasted time as the DVs, country of origin as the IV and gender, age, and mean number years in current organisation as the covariates. At the multivariate level, there was a significant effect of country of origin on the two DVs combined, Pillai's Trace = .32,  $F(2, 83) = 19.96, p < .001, \eta^2_{\text{partial}} = .32$ , power = 1.00. At the univariate level, there were significant differences between the two groups on leisure with Indians having significantly higher pro-leisure attitudes ( $M = 3.35, SE = .09$ ) than Australians, ( $M = 2.60, SE = .07$ ),  $F(1, 84) = 36.01, p < .001, \eta^2_{\text{partial}} = .30$ , power = 1.00. There were also significant differences between the two groups on wasted time with the Indian employee sample scoring significantly higher on attitudes towards productive use of time ( $M = 4.00, SE = .09$ ) than the Australian employee sample ( $M = 3.61, SE = .08$ ),  $F(1, 84) = 9.36, p = .003, \eta^2_{\text{partial}} = .10$ , power = .85. The amount of variance in the DV leisure attributable to the IV country of origin was 35% as indicated by the partial  $\eta^2$  value, whereas the amount of variance in the DV wasted time attributable to the IV country of origin was smaller at 10% was indicated by the partial  $\eta^2$

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value. The hypothesis that Indian participants would score higher on all sub-scales of work ethic except leisure was partially supported. The Indian participants scored higher than the Australian participants on the sub-scale wasted time, but contrary to the hypothesis, Indian participants scored higher than Australian participants on the sub-scale leisure. There were no differences between the groups on the sub-scales of self-reliance, morality / ethics, hard work, centrality of work, and delay of gratification.

### **MANOVA for Horizontal and Vertical Individualism and Collectivism**

The sub-scales of horizontal collectivism, horizontal individualism, vertical collectivism and vertical individualism as measured by the HVICS (Singelis et al., 1995) were the DVs in this MANOVA with country of origin as the IV. Box's *M* test of equality of covariance matrices was non-significant,  $p = .923$ , indicating homogeneity of variance-covariance matrices. Levene's test of equality of error variances was non-significant for each DV, indicating homogeneity of variances and there no correlations above  $r = .70$  among the DVs, indicating absence of multicollinearity and singularity. The mean and standard deviation for each sub-scale for the Indian and Australian samples can be seen in Table 28.

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**Table 28**

*Means (M) and Standard Deviations (SD) of Horizontal Collectivism, Horizontal Individualism, Vertical Collectivism, and Vertical Individualism for the Australian and Indian Employee Samples*

Variables	Country	<i>M</i>	<i>SD</i>
Horizontal Collectivism	Australia	6.31	1.01
	India	7.11	1.01
Horizontal Individualism	Australia	6.43	1.00
	India	7.05	1.05
Vertical Collectivism	Australia	5.13	1.26
	India	6.32	1.26
Vertical Individualism	Australia	4.54	.93
	India	5.39	1.01

*Note.* Australian  $n = 52$ , Indian  $n = 37$

At the multivariate level there was a significant effect of the IV country of origin on all the four DVs combined,  $F(4, 84) = 8.66, p < .001, \eta^2_{\text{partial}} = .29$ , power = .99. At the univariate level there were significant differences between the two groups of employees on all four DV with Indians scoring higher than the Australians on each DV (see Table 28): horizontal collectivism,  $F(1, 87) = 13.57, p < .001, \eta^2_{\text{partial}} = .13$ , power = .95; horizontal individualism,  $F(1, 87) = 7.69, p = .007, \eta^2_{\text{partial}} = .08$ , power = .78; vertical collectivism,  $F(1, 87) = 19.31, p < .001, \eta^2_{\text{partial}} = .18$ , power = .99; and vertical individualism,  $F(1, 87) = 16.87, p < .001, \eta^2_{\text{partial}} = .16$ , power = .98.

Gender, age, and mean number years in current organisation were the covariates in the MANCOVA run to investigate contextual effects while horizontal collectivism, horizontal individualism, vertical collectivism and vertical individualism were the DVs with country of origin as the IV. At the multivariate level, there was a significant effect of country

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of origin on the four DVs combined,  $F(4, 81) = 6.63, p < .001, \eta^2_{\text{partial}} = .24, \text{power} = .98$ .

At the univariate level, there were significant differences between the two groups on horizontal collectivism with Indians scoring significantly higher ( $M = 7.18, SE = .17$ ) than

Australians, ( $M = 6.27, SE = .14$ ),  $F(1, 84) = 14.03, p < .001, \eta^2_{\text{partial}} = .14, \text{power} = .95$ .

The two groups significantly differed on horizontal individualism with Indians scoring

significantly higher ( $M = 7.11, SE = .18$ ) than Australians, ( $M = 6.38, SE = .15$ ),  $F(1, 84) =$

$8.76, p = .004, \eta^2_{\text{partial}} = .09, \text{power} = .83$ . However, the variance in the DV horizontal

individualism attributable to the IV country of origin was a low 9% as indicated by the partial

$\eta^2$  value. Indian and Australian employees differed significantly on vertical collectivism

with Indians scoring significantly higher ( $M = 6.28, SE = .22$ ) than Australians, ( $M = 5.16, SE$

$= .18$ ),  $F(1, 84) = 13.73, p < .001, \eta^2_{\text{partial}} = .14, \text{power} = .95$ . Finally, the two groups also

differed significantly on vertical individualism with Indians scoring significantly higher ( $M =$

$5.31, SE = .17$ ) than Australians, ( $M = 4.59, SE = .14$ ),  $F(1, 84) = 9.65, p = .003$ ,

$\eta^2_{\text{partial}} = .10, \text{power} = .86$ .

It was hypothesised that Australian participants would score higher on horizontal individualism as compared to the Indian participants. This hypothesis was not supported as contrary results were found where Indians scored higher on horizontal individualism than Australians. The hypothesis that Indian participants would score higher on vertical collectivism than Australian participants, was supported.

### **T-tests for Work Locus of Control**

The scores on work locus of control as measured by the WLOC (Spector, 1988) was the DV in this analysis with country of origin as the IV. Levene's test for equality of error variances was non-significant,  $p = .653$  indicating homogeneity of error variances. However, there was no difference between the Australian sample ( $M = 2.49, SD = .43$ ) and the Indian



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sample ( $M = 2.44$ ,  $SD = .40$ ) on work locus of control,  $t(87) = .55$ ,  $p = .577$ . The hypothesis that Indian would have higher scores on work locus of control indicating an external locus of control was not supported.

### Correlations between Intrinsic Motivation and Basic Needs Satisfaction at Work

The correlations between the two sub-scales of intrinsic motivation: intrinsic enjoyment and intrinsic challenge with the three sub-scales of basic needs satisfaction at work: autonomy, relatedness, and competence are presented in Table 29. Significant correlations are indicated with an asterisk beside the value.

**Table 29**

*Pearson's Correlation Coefficient for Intrinsic Motivation Sub-Scales: Intrinsic Enjoyment (IE), And Intrinsic Challenge (IC), and Basic Need Satisfaction Sub-Scales: Autonomy (A), Relatedness (R), And Competence (C)*

Variable	A	R	C
IE	.24**	.18	.27*
IC	.26*	.17	.32**

*Note:* \*  $p < .05$ , \*\*  $p < .001$ , two tailed,  $N = 89$

The hypothesis that intrinsic motivation would be significantly related to the three basic psychological needs of autonomy, relatedness, and competence was partially supported as intrinsic enjoyment was positively related to autonomy and competence; and intrinsic challenge was positively related to autonomy, relatedness, and competence.

### Correlations between Work Ethic and Work Locus of Control

The correlations between the work ethic sub-scales (self-reliance, hard work, morality / ethics, centrality of work, wasted time, and delay of gratification) with work locus of control are presented in Table 30. Significant correlations are indicated with an asterisk.

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**Table 30**

*Pearson's Correlation Coefficients for Work Ethic Sub-Scales :Self-Reliance (SR), Hard Work (HW), Morality / Ethics (M/E), Centrality of Work (CW), Wasted Time (WT), Delay of Gratification (DG,) and Work Locus Of Control (WLoC)*

Variable	HW	M/E	CW	WT	DG	WLoC
SR	.59**	.10	.37**	.44**	.37**	-.085
HW		.26*	.56**	.59**	.49**	-.25*
M/E			.38**	.31**	-.07	-.42**
CW				.65**	.39**	-.28**
WT					.44**	-.28**
DG						.06

*Note:* \*  $p < .05$ , \*\*  $p < .001$ , two tailed,  $N = 89$

The hypothesis that the sub-scales of self-reliance, hard work, morality / ethics, centrality of work, wasted time, and delay of gratification would be negatively related to an external locus of control was partially supported. The sub-scales hard work, morality / ethics, centrality of work and wasted time were significantly negatively related to external locus of control; whereas there was no significant relationship between self-reliance and external locus of control and delay of gratification and external locus of control.

### **Correlations between Work Ethic and Conscientiousness**

The correlations between the work ethic sub-scales self-reliance, hard work, morality / ethics, centrality of work, wasted time, leisure, and delay of gratification with conscientiousness are presented in Table 31. Significant correlations are indicated with an asterisk.

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**Table 31**

*Pearson's Correlation Coefficients for Work Ethic Sub-Scales (Self-Reliance, Hard Work, Morality / Ethics, Centrality of Work, Wasted Time, Leisure, And Delay of Gratification) and Conscientiousness*

Variable	Conscientiousness
Self-Reliance	.09
Hard Work	.38**
Morality/Ethics	.43**
Centrality of Work	.49**
Wasted Time	.45**
Leisure	.26*
Delay of Gratification	.09

*Note:* \*  $p < .05$ , \*\*  $p < .001$ , two-tailed,  $N = 89$

The hypothesis that all sub-scales of work would be significantly be related to conscientiousness was partially supported as all sub-scales except self-reliance and delay of gratification were positively and significantly related to conscientiousness. Notable is the positive correlation between pro-leisure attitudes and conscientiousness.

### **Analysis of Scales with Low Internal Consistency**

The scale reliabilities of most instruments for the Indian sample were lower than that of the Australian sample. While alpha coefficients of value .70 and above are considered adequate (Nunnally & Bernstein, 1994), alpha coefficients lower than .70 are not uncommon in cross-cultural studies (Blakely, Srivastava, & Moorman-Creighton, 2005). In the present study scale reliabilities that were lower than  $\alpha = .55$  were investigated further. Two scales had reliabilities lower than  $\alpha = .55$ : extrinsic compensation ( $\alpha = .38$ ) and vertical individualism ( $\alpha = .43$ ).

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Examination of items in the sub-scale extrinsic compensation items revealed that deletion of item “I seldom think about salary and promotions” would increase the scale reliability from  $\alpha = .38$  to  $.53$ . This item was deleted and the scale scores were recalculated. Group differences on the revised extrinsic compensation scale were tested. There were no significant mean differences between the two groups on the revised extrinsic compensation scale,  $t(87) = -1.59, p = .114$ .

Further investigation of items in the sub-scale vertical individualism revealed that the scale reliability for the Indian sample would increase from  $\alpha = .43$  to  $.55$  if item “Some people emphasise winning; I am not one of them” was deleted. This item was removed and the composite score for vertical individualism was recalculated. A  $t$ -test was conducted to test for group differences with the new composite score for vertical individualism as the DV and country of origin as the IV. There were no significant mean differences between the two groups on the revised vertical collectivism scale,  $t(87) = -4.95, p < .001$ .

## Discussion

### Work Motivation

The primary aim of the present study was to investigate similarities and differences in work motivation, personality, and culture between Australian employees and Indian employees. It was hypothesised that Indian employees would score significantly higher on extrinsic motivation when compared to Australian employees. This hypothesis was not supported. It was hypothesised that Indian employees would have significantly lower scores on perceived autonomy at work than Australian employees. This hypothesis was also not supported. It was also hypothesised that Indian employees would score higher on the measure of work locus of control (indicating an external locus of control) as compared to Australian employees. This hypothesis was not supported as there were no differences between the two samples on work locus of control.

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Poster and Prasad's (2005) study indicated that Indian organisations tended to have bureaucratic styles of management where work was closely monitored and hence employees were less likely to be autonomous at work. Ryan and Deci's (2000) self-determination theory outlined that amotivation, extrinsic motivation, and intrinsic motivation could be predicted from the immediate social environment of the individuals. These environments could range from amotivating, to controlling, to autonomously supportive. As Indian employees tend to have a controlling environment at work, it had been hypothesised that Indian employees would be extrinsically motivated rather than intrinsically motivated; would report significantly lower levels of perceived autonomy at work as compared to Australian employees; and they would have an external locus of control. However, contrary to hypotheses there were no significant differences between Indian and Australian employees on perceived intrinsic and extrinsic motivation levels, perceived autonomy at work, and work locus of control. A possible explanation for these non-significant findings could be cultural differences in the conceptualisation of autonomy. Robert, Probst, Martocchio, Drasgow, and Lawler (2000) in a study investigating job autonomy among employees from United States, Mexico, Poland, and India found that empowering employees in India led to dissatisfaction. Robert et al. attributed the finding to the preference of hierarchical structure in India where autonomy could make the employees feel directionless and hence dissatisfied. Hence, it is possible that while there were no significant differences in scores of both groups, their perception of autonomy at work could be very different. In light of the present study's results, the explanation offered by Robert et al. needs to be investigated further in future studies.

Furthermore, the results of the semi-structured interviews with Australian and Indian employees in study two of the present thesis indicated that both employee groups were motivated by a combination of intrinsic and extrinsic factors. While this study indicated no significant differences in levels of motivation among Indian and Australian employees; study

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two in the present thesis did indicate differences in sources of motivation. This finding is similar to the findings of Tripathi and Cervone (2008) who found that while there were no significant differences in levels of motivation, there were differences in the expression of achievement. For example, Indians tended to express their sense of achievement through concerns for extended family, co-workers, and the community (Tripathi & Cervone).

Additionally, it was hypothesised that intrinsic motivation would be significantly related to the three sub-scales (autonomy, relatedness, and competence) of the BNS-W scale. This hypothesis was partially supported as the intrinsic motivation sub-scales were significantly related to the sub-scales autonomy and competence, but they were not related to relatedness. It is possible that the lack of a significant relationship between the two intrinsic motivation scales and relatedness could be a study artefact. However, it is also possible that in order to enhance intrinsic motivation relatedness or feeling connected with other people at work may not be as important as having autonomy at work and feeling competent. This is an area that could be examined in further studies

### **The Big Five**

It was hypothesised that Australian employees would score higher on extraversion and openness as compared to the Indian employees. There were no significant differences between the two groups on any of the Big Five traits; therefore this hypothesis was not supported. Some cross-cultural studies (for example, McCrae, 2002; Schmitt et al., 2007) have found that individualism was related to extraversion and to openness to new experiences. As Australia has been classified as an individualist nation (Hofstede, 1980a) it was hypothesised that Australian employees would score significantly higher on extraversion and openness to new experiences. A possible explanation could be the coexistence of individualistic and collectivistic attitudes among Indians. Researchers (Sinha et al., 2001; 2002) have found that Indians tend to be collectivistic at home and individualistic at work.

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Shah (2009) explained that due to the competitive job markets in India an individualistic outlook was more likely to lead to success at work. Hence, it is possible that at work Indian employees were as extraverted and open to new experiences as the Australian employees. An alternate explanation could be the unsuitability of the IPIP (Buchanan et al., 2005) for the Indian sample as the sub-scale reliabilities were lower for the Indian sample than for the Australian sample. It is possible the Indian participants did not understand all of the instrument items, or that conceptions of the Big Five are somewhat different in the two cultures and therefore that the scores do not really reflect their levels of the Big Five.

### **Work Ethic**

It was hypothesised that Indian employees would have higher scores on all sub-scales of work ethic except leisure as compared to Australian employees. This hypothesis was partially supported as Indian employees scored higher on the sub-scale wasted time (attitudes towards productive use of time) than Australian employees, but contrary to the hypothesis, Indian employees scored significantly higher on pro-leisure attitudes as compared to Australian employees. Based on the results of the Furnham et al. (1993) study that people from high power distance societies tend to have higher work ethic scores, it was hypothesised that Indian employees would have higher scores on all sub-scales of work ethic except leisure. It is not clear why the Indian employees scored significantly higher on pro-leisure attitudes than Australians. This area needs to be investigated in future research. Perhaps pro-leisure attitudes are not considered undesirable in the Indian society and considered to be a separate variable not part of work ethic. The lack of significant mean differences on other work ethic sub-scale perhaps indicate that work ethic beliefs are not related to power distance as originally thought.

A negative relationship between work locus of control (indicating external locus of control) and the work ethic sub-scales (with the exception of sub-scale leisure) was

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hypothesised as previous empirical studies (for example, Ghorpade et al., 2006) had found a positive relationship between internal locus of control and work ethic. This hypothesis was partially supported as five out of seven work ethic sub-scales not including self-reliance and delay of gratification were significantly negatively related to work locus of control. While not significant, the correlation between self-reliance and work locus of control was in the predicted direction, but the correlation between delay of gratification and work locus of control was in the positive direction. It is not clear why there was a positive correlation between delay of gratification and work locus of control. It is possibility that this finding could be due to the small sample size in the present study and needs to be investigated further in future studies.

Based on the findings of Woehr et al. (2007), it was hypothesised that all work ethic sub-scales with the exception of leisure would be positively significantly correlated with conscientiousness; leisure would be significantly negatively correlated with conscientiousness. This hypothesis was partially supported as five out of seven work ethic sub-scales (with the exception of self-reliance and delay of gratification) were positively significantly related to conscientiousness. However, hypothesised relationships between self-reliance and delay of gratification and external locus of control were not supported. It is possible that sub-scales self-reliance and delay of gratification are not as strongly related to work ethic as are hard work, morality / ethics, centrality of work, and wasted time.

Further studies investigating the factor structure of the MWEP (Miller et al., 2002) are required. However, contrary to the hypothesis leisure was positively significantly related to conscientiousness. In the student sample, in study three of the present thesis, sub-scale leisure was positively though not significantly related to conscientiousness. These results perhaps indicate that possessing pro-leisure attitudes may not be considered undesirable in Indian and Australian societies this point in time. Researchers in Australia (Campbell, 2002; Lansbury,



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2004; Pocock, 2005) have indicated that Australian full-time employees were working longer unpaid hours than all OECD countries, again leaving them with very little leisure time. Hence it is possible that there is no longer a relationship between being a conscientious worker and possessing pro-leisure attitudes. A worker could be conscientious and desire more leisure time.

### **Individualism and Collectivism**

When conceptualising the horizontal and vertical dimensions of individualism and collectivism, Triandis (1995) cited the Indian society as an example of vertical collectivism and Australia as an example of horizontal individualism. The hypothesis in the current study examining whether the two nations would follow the same pattern was partially supported as Indian employees scored significantly higher on vertical collectivism, but contrary to the hypothesis they also scored significantly higher on horizontal individualism than did Australian employees. Furthermore, Indian employees scored significantly higher on horizontal collectivism and vertical individualism. While not fully consistent with Triandis' suggestions, these results are, however, congruent with the findings of several empirical studies (for example, Ghosh, 2004; Shah, 2009; Sinha et al., 2001; Sinha et al., 2002) where the contemporary Indian society is best described as a mix of individualistic and collectivistic tendencies. Shah (2009) in his study on the impact of globalisation on work and family collectivism found that Indians were more likely to be collectivists when it came to family matters as compared to work matters. Shah explained that a shortage of jobs and an abundance of well-qualified individuals favoured an individualistic outlook where competition, independence, capitalism, and entrepreneurship were more likely to lead to success. As the HVICS measured aspects of family life and work, it could explain why the Indian employees scored higher on all the dimensions.

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Two sub-scales in this study had low reliabilities for the Indian sample as compared to the Australian sample. While removal of problematic items and recalculation of scale scores made no difference to the results, there were some commonalities among these items. For example, the problematic item in sub-scale vertical individualism was “Some people emphasise winning; I am not one of them”; the problematic item in sub-scale extrinsic compensation was “I seldom think about salary and promotions”. Both items are negatively worded which the Indian participants may have found difficult to interpret.

The present study aimed to investigate similarities and differences between Australian and Indian employees on measures of work motivation, basic need satisfaction at work, work ethic, the Big Five, horizontal and vertical individualism and collectivism, and work locus of control. Australian and Indian employees were found to be similar on measures of work motivation, basic need satisfaction at work, the Big Five, and work locus of control. However, the two groups differed on attitudes towards the productive use of time and pro-leisure time and activities (sub-scales of work ethic), and cultural patterns of horizontal and vertical individualism and collectivism. These differences were attributed to pro-leisure attitudes not being considered undesirable, and the coexistence of individualistic and collectivistic tendencies among Indians.

The present study’s results were subject to the same limitations identified and addressed in study three of the present thesis: use of self-report measures, convenience sample, and small sample size which affects the generalisability of the study’s results. The study’s strengths include the investigation of similarities and differences between Australian and Indian employees in work motivation, basic need satisfaction at work, work ethic, Big Five, cultural dimensions of horizontal and vertical individualism, and work locus of control. The study also provided information on the cross-cultural comparisons of the

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multidimensional work ethic profile (Woehr et al., 2007) and expanded the cross-cultural database beyond America, Japan, and China comparisons (Tsui et al., 2007);

Furthermore, the present study identified several areas of further study such as: 1) are conceptions of the Big Five different in Australia and India? 2) Are stronger work ethic beliefs related to higher power distance? 3) Is it possible to be conscientious and also possess pro-leisure attitudes at the same time? Potential applications of these results could include using the information to increase awareness of Australian and Indian cultures for organisations looking to enter the Australian or Indian markets; designing effective incentive systems for employees; and for training and development.

### **General Discussion**

Studies three and four on similarities and differences in work motivation, personality, and culture surveyed students and employees in Australia and India. Students and employees in Australia and India did not differ significantly in terms of levels of intrinsic and extrinsic motivation. However, studies one and two indicated differences in sources of motivation. For example, Indian female students reported that they were motivated to study because education was a tool to obtain independence and respect from others. The Australian and Indian employees were also administered measures of basic psychological need satisfaction at work and work locus of control and found to be similar on levels of both measures.

Regarding personality, Australian and Indian employees were similar on the Big Five measure, but Australian and India students differed significantly on conscientiousness and neuroticism. These differences were interpreted in terms of cultural differences in standards of behaviour (Schmitt et al., 2007). However, further studies are required.

Work ethic is considered a personality dimension which refers to work values, needs, and beliefs (Furnham, 1990; Niles, 1999). The multidimensional work ethic profile (MWEP; Miller et al., 2001) which comprises of seven dimensions of work ethic was used to measure

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similarities and differences in work ethic among Australian and Indian students and employees. Australian and Indian students were similar on the work ethic dimensions of centrality of work, hard work, morality / ethics, and delay of gratification. The students differed significantly on the dimension of self-reliance with Indians scoring higher, while the employees differed significantly on the dimensions of leisure and wasted time (attitudes towards the productive use of time) with Indians scoring higher. These differences were attributed to differences in levels of autonomy at Indian universities for students and a separation of pro-leisure attitudes from work ethic for the employees.

To investigate similarities and differences in cultural dimensions, a measure of horizontal and vertical individualism and collectivism was administered. Based on the theory of cultural dimensions, it was hypothesised that Australian and Indian students and employees would significantly differ on the dimensions of horizontal individualism (Australians scoring higher) and vertical collectivism (Indians scoring higher) [Triandis, 1995]. While Indian students did score higher on vertical collectivism, there were no differences between the students on horizontal individualism, vertical individualism, and horizontal collectivism. Furthermore, the Indian employees scored higher on all four cultural dimensions of horizontal and vertical individualism and collectivism. These results were attributed to the coexistence of individualistic and collectivistic tendencies in the Indian society, well-established in previous empirical studies (Ghosh, 2004; Shah, 2009; Sinha et al., 2001; 2002).

Studies three and four revealed a number of similarities between Australian and Indian students and employees which perhaps indicates there are not likely to be many cultural misunderstandings when Indian students come to Australia to study or when Australian and Indian organisations do business with each other. However, there were some differences between the groups which provide an insight into underlying cultural values.

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These insights could be used to increase cultural awareness, design effective incentive systems, and provide relevant training and development.

The studies also highlighted the possibility that some relationships which were relevant in the past may not be relevant in the present time. For example, a negative relationship between pro-leisure attitudes and conscientiousness had been proposed (Miller et al., 2001), but the results of the present studies indicated that perhaps possessing pro-leisure attitudes is not an undesirable quality and can be held together with conscientiousness. Furthermore, the results of these studies also highlighted the need to revise instruments with culturally loaded items (such as the IPIP: Buchanan et al., 2005). Additionally, the findings of studies three and four are generative as several areas of potential further research have been highlighted.

**CHAPTER EIGHT****Similarities and Differences in Work Motivation, Personality, and Culture: Same, Same, but Different?**

There were three main reasons why this research was undertaken. First, the transferability of Western motivation theories to other cultures had been questioned (Hodgetts, Luthans, & Doh, 2006; Newman & Nollen, 1996; Townsend & Wrathall, 1997). Hence, in the present thesis the applicability of one of the theories, the self-determination theory was tested (Ryan & Deci, 2000). The self-determination theory (Ryan & Deci) was chosen after an extensive literature review of all content theories of motivation. Several cross-cultural studies (for example, Artelt, 2005; Hahn & Oishi, 2006) supported the validity of the self-determination theory. Furthermore, the results of qualitative studies one and two in the present thesis indicated that the motivators articulated by students and employees in India and Australia could be categorised as intrinsic and extrinsic motivators, the essence of Ryan and Deci's self-determination theory.

The second reason why this research was undertaken was because it has been highlighted that the cross-cultural database is largely limited to American, Japanese, Hong Kong, and Chinese comparisons (Tsui, Nifadkar, & Yi Ou, 2007). Hence, the present study aimed to add to the cross-cultural database by studying India and Australia. The third reason is that this study is timely as business and diplomatic relations between India and Australia are on the rise (Australia India Business Council, 2010; Hebbani, 2008). The recent government decision to lift the ban on uranium sales to India (Gillard, 2011) and the Australian Prime Minister's visit to India to boost business and cultural ties between the countries is expected to further improve and strengthen relations between Australia and India (Hudson, 2012).

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India and Australia have several similarities, such as: both countries are the biggest democracies in the Asia-Pacific region; English is the main language of commerce; and both countries have independent judicial systems (Australian Parliament, 1998). However, both countries are also very different in terms of population size, development status (The World Bank, 2012), and cultural dimensions (Hofstede, 1980a). The present thesis aimed to study similarities and differences in Indian and Australian students and employees on work motivation, personality, and culture. These three variables were chosen because there are theories (for example, Hofstede's [1980a] cultural dimensions; Trompenaars' [1993] cultural dimensions) and empirical evidence that indicated that culture underpinned some work behaviours. That cultural differences could affect various aspects of work, is attested to by empirical evidence from various fields such as history (the revolt of 1857; Baker, 1991), business (selling cereal in India; Bhabha, 2005), communication (interpretation of indirect feedback; Sanchez-Burks et al., 2003), and psychology (cultural differences in cognition; Varnum, Grossman, Kitayama, & Nisbett, 2010). The cultural dimension investigated in the present thesis was individualism and collectivism. However, Triandis (1995) suggested that individualism and collectivism were broad constructs which needed additional attributes such as horizontal and vertical dimensions to define it. Hence, in the present thesis similarities and differences in horizontal and vertical individualism and collectivism among Indian and Australian students and employees were investigated.

A literature search suggested that there were three theoretical perspectives on the relationship between personality and culture: cross-cultural, cultural, and indigenous. The cross-cultural perspective (Eysenck, 1990; 1992; McCrae & Costa, 1996) aimed to find personality universals across various cultures using standardised instruments. The cultural psychology perspective questioned the universality of personality dimensions, instead emphasising culture-specific personality dimensions (Fernández, Páez, & González, 2005;

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Markus & Kitayama, 1991); and finally, the indigenous perspective proposed using culture-specific procedures to study and develop culture-specific theories (Greenfield, 2000; Kim & Park, 2006). Empirical evidence supports both universality of certain personality traits (Allik & McCrae, 2004; McCrae, Terracciano, Khoury et al., 2005; McCrae, Terracciano, Leibold et al., 2005) and culturally specific aspects of personality (Berry, Poortinga, Breugelmans, Chasiotis, & Sam, 2011; Yamguchi & Arrizumi, 2006). Researchers (Church & Katigbak, 2011; Matsumoto & Juang, 2013) have proposed that personality is best understood and studied as a multidimensional construct where some aspects are influenced by biology (cross-cultural perspective) and hence universal; and some aspects are influenced by culture and hence are culture-specific (cultural and indigenous perspectives). In the present thesis the aims and methodologies of cross-cultural and cultural perspectives on personality and culture were utilised. In phase one of the thesis which comprised of studies one and two, semi-structured interviews were utilised to identify what personality traits were considered desirable and undesirable in each culture, congruent with the cultural perspective. In phase two, standardised instruments measuring various personality traits were utilised to measure levels of traits, congruent with the cross-cultural perspective.

Empirical evidence indicated that the Big Five (Barrick & Mount, 1991; 2005; Hertz & Donovan, 2000); work locus of control (Judge & Bono, 2001; Spector & O'Connell, 1994; Wang, Bowling, & Eschleman, 2010); and work ethic (Abele & Diehl, 2005; Ghorpade et al., 2006; Woehr, Arciniega, & Lim, 2007) were important personality traits that could affect work behaviours. Hence, in the present study, similarities and differences between Australian and Indian students and employees in the Big Five, work locus of control, and work ethic were studied.

A mixed-methods approach was chosen to study the overarching research question 'what were the similarities and differences in work motivation, personality, and culture



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among Indians and Australians?’ This approach was chosen because the strengths of qualitative and quantitative methodologies could be combined to gain a better understanding of the domains (Johnson, Onwuegbuzie, & Turner, 2007). Cross-cultural studies have several methodological issues such as structural equivalence (Van de Vijver & Matsumoto, 2011), sampling (Boehnke, Lietz, Schreier, & Wilhelm, 2011), response styles (Johnson, Shavitt, & Holbrook, 2011), and levels of analyses (Cheung, Leung, & Au, 2006). These issues were addressed in the present thesis and implications of methodological limitations such as using a convenience sampling technique were highlighted.

General hypotheses for the thesis were that there would be differences in sources of motivation and personality profiles of Australian and Indian students and employees. Specific hypotheses were that Indians would have higher scores on extrinsic motivation as compared to the Australians and that the Australians would score higher on extraversion and openness to experiences than the Indians. While levels of motivation of Australians and Indians were similar, there were differences in sources of motivation. Studies one and two revealed several similarities including that, Australian and Indian students were motivated to go to university so that they could get better jobs at the end of their education. Australian and Indian employees were motivated to work so that they could support their families. However, a difference was that Indian employees had larger families to support and hence greater responsibility as their families not only included immediate family members such as spouses and children, but also aged parents and unmarried siblings.

While there were similarities, a notable difference among the groups was the importance of establishing identity using motivation to go to university or work to do this: this theme was prevalent among the Indian female students and employees. This result was attributed to several cultural practices in India. For example, parents often educated their daughters as a means to enhance family status and increase marital prospects (Chanana,

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2007). While the daughters were allowed by their parents to work before marriage, after marriage it was the groom and his family's prerogative to decide if they could work or not (Chanana, 2007; Clark & Sekher, 2007). Studies have indicated that educated and working Indian females often experienced a clash between their educated and independent selves and the roles and responsibilities of a wife and daughter-in-law (Maslak & Singhal, 2008). Other studies have indicated that Indian men's identities were closely tied to their work, while Indian women's identities were closely tied to their homes even when they had similar educational qualifications and jobs (e.g., Bhatnagar & Rajadhyaksha, 2001). Hence, the desire of the Indian female participants to establish their identities through education and work perhaps was a way for them to break away from expected norms of being a home maker and to assert their independence. Conversely, in the sample there were few Indian female employees who reported that they were working only as a means to pass their time. While marital status was not recorded, these participants may have been married and expecting not to continue to work after marriage (as is the norm: Chanana, 2007).

Notable among motivators to work, Indian male participants reported was 'to enhance social status'. Some participants explained that their jobs were related to their status in society which in turn determined how they and their families were treated by others. This result is congruent with the finding of several studies (for example, Sinha et al., 2002; Suri & Abbott, 2009) which indicate the existence and importance of hierarchical status in Indian society.

Another area of important cultural differences was the sacrifices made by students to go to university. While Indian students reported that they did not have to sacrifice anything to go to university as their parents took care of all their needs, the Australian students reported a number of financial and personal sacrifices to be able to go to university. Previous studies (for example, Akins, 2007) have indicated that Indian parents fund their children's entire

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education, but expect their children to look after them when they retire. Hence, Indian students often chose areas of study not necessarily because it interested them, but because that area of study could lead to stable jobs in the future so that they could look after their parents (Akins). Based on these findings it was hypothesised that Indian students and employees would be motivated by extrinsic factors rather than intrinsic factors. However, results of the semi-structured interviews revealed that Australian and Indian students and employees were motivated by a combination of intrinsic and extrinsic factors. Furthermore, the results of the survey revealed that there were no differences in levels of motivation of Australian and Indian students and employees. Hence, it can be concluded that levels of motivation among Australian and Indian students and employees were similar in this sample, but there were some apparently culture-driven differences in sources of motivation. Potential practical applications of these results include the importance of enhanced cultural awareness of Australian and Indian cultures by providing training in interpersonal cultural understanding and differences in customs; recognition of preference for hierarchical management in some cultures and making provisions for such preferences; and provision of relevant effective incentive schemes to motivate employees. For example, if work-life balance is a major concern among employees then incentives such as ‘a family day’, provision of laundry services at work, and childcare facilities are likely to be more effective. With the current emphasis on global diversity in workplace, awareness of cultural values and respecting cultural differences could provide organisations with the necessary competitive edge (Hebbani, 2008).

Regarding personality, results indicated there were more similarities than differences between Australians and Indians. In studies one and two, Australian and Indian students and employees endorsed conscientiousness and openness to experience as desirable personality traits. In study four, Australian and Indian employees had similar scores on the Big Five

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measure, work ethic, and work locus of control. However, there were some differences between what were considered desirable and undesirable personality traits, and these differences seemed to be gender-specific. For example, in studies one and two, few female Indian students emphasised 'being helpful' as a desirable trait while few Indian male employees emphasised 'being political' as an undesirable trait. A few male Australian employees endorsed 'being a team player' as a desirable trait. These differences were attributed to culture. For example, several studies (Bhatnagar & Rajadhyaksha, 2001; Clark & Sekher, 2007; Radhakrishnan, 2009) have indicated that Indian females tend to be more collectivistic than Indian males. Hence, the endorsement of 'being helpful' by Indian female students could indicate a preference for group cohesion and putting group members' needs above one's own needs as is characteristic of collectivism (Hofstede, 1980a).

The Indian male participants highlighted 'being political' as an undesirable trait. This result was attributed to the paternalistic superior-subordinate relationships at work in Indian organisations (Kakar, 1971; Suri & Abbott, 2009). Paternalistic behaviours included trying to please the superior and even running errands for them (Aycan, 2006). However, it was proposed that when these behaviours were at the cost of one's responsibilities at work they became undesirable. Few Australian male employees in study two highlighted the importance of being a team player as a desirable personality trait. This result was attributed to the cultural trait of mateship traditionally prevalent among Australian males (Page, 2002). However, an alternative explanation was that the participants in the study could have had jobs in which team work was very important.

In study three, it was found that Australian and Indian students differed on measures of conscientiousness, neuroticism, and work ethic. Indian students scored significantly lower on conscientiousness and significantly higher on neuroticism. These results were congruent with the findings of Schmitt, Allik, McCrae, and Benet-Martínez (2007) where participants

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from several East-Asian countries such as Japan and South Korea scored the lowest on conscientiousness, openness to experiences, agreeableness, and extraversion; and scored the highest on neuroticism. Schmitt et al. attributed these results to cultural differences in standards of behaviour. It is possible that Indian students' lower scores on conscientiousness and higher scores on neuroticism could be due to cultural differences in standards of behaviour. An alternative explanation was that the instrument used to measure the Big Five may not have been suitable for the Indian students. During administration of the surveys, several students asked for clarification on colloquial phrases such as 'seldom feel blue' and 'tend to vote for liberal political candidates' or unfamiliar words like 'shirk'.

In studies three and four, Indian and Australian students and employees were administered a work ethic questionnaire comprising several sub-scales. Indian and Australian employees had similar scores on sub-scales centrality of work, hard work, self-reliance, morality/ethics, and delay of gratification. However, they differed on pro-leisure attitudes and wasted time with Indian employees scoring higher on both sub-scales. While it was hypothesised that Indian employees would score higher on all but one (leisure) work ethic sub-scales based on previous research (Furnham et al., 1993), higher scores on pro-leisure attitudes was unexpected. This result was attributed to pro-leisure attitudes perhaps not being undesirable in the Indian society. Among the student samples, Indian students scored significantly higher than Australian students on the sub-scale self-reliance. This result was attributed to the cultural differences in learning environments. Ninnes, Aitchison, and Kalos (1999) in their study of Indian students found that learning in Indian higher educational institutes was teacher-centric and examination-centric. Furthermore, Gopalan, Cherikh, and Khojasteh (2011) in their study of Indian university students found they were extrinsically motivated by their teachers and grades. However, the students in Gopalan et al.'s study indicated a desire for a more autonomous learning environment. Hence the higher scores on

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self-reliance which measures individuals' strife for independence could indicate the students' desire for more autonomy in their learning.

In summary, while there were several similarities on levels of personality traits among Australians and Indians, the qualitative studies revealed some personality traits which seemed to be culture and gender specific. However, the results of these studies are limited by the convenience sample and gender ratio of the participants. Nevertheless, the studies did provide a snapshot of desirable and undesirable personality traits as perceived by Australian and Indian students and employees. Hogan (2005) stated that organisations wanted to use personality assessments at work, but lacked advice and research from academics. Hence, possible practical applications of these results include using these results to enhance hiring decisions such as benchmarking against identified attributes in organisations in the different cultures; identifying areas for training and development; and better understanding of workplace behaviours.

To conclude, results of studies one, two, three, and four indicated that Australians and Indians were similar on several aspects of work motivation and personality, and yet different on some cultural aspects. The similarities were: levels of motivation between the Indian and Australian students and employees; levels of the Big Five personality traits between the Indian and Australian students and employees (with the exception of conscientiousness and neuroticism between the Indian and Australian students); levels of perceived control at work between Indian and Australian employees; and levels of perceived basic need satisfaction at work between the Indian and Australian employees. The differences were: sources of motivation between Indian and Australian students and employees; preferred personality attributes between Indian and Australian students and employees; and levels of vertical and horizontal individualism and collectivism between Indian and Australian students and employees. While the study findings are limited in generalisability, the studies' strengths are

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that: they were theoretically grounded as all variables of interest in the studies were selected based on theories (for example, self-determination theory; horizontal and vertical individualism and collectivism; the five factor model) and empirical research (for example, work ethic and work locus of control). Additionally, the overarching research question is topical with growing trade and diplomatic relations between Australia and India; the study results are generative, offering future studies a number of areas for further research; and the results obtained could have practical relevance for organisations in Australia and India.

This study, using a mixed methods approach, has highlighted important similarities and differences in motives, personality, and preferred attributes among Australian and Indian students and employees. The basis has been laid for further studies that may help increase cross-cultural understanding and cooperative ventures in Australia and India.

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## Appendix A

### Process Theories of Motivation

**Adam's Equity Theory (1963).** Adams (1963) postulated that individuals compared the ratio of their inputs to the outcomes and then compared that ratio to other individuals' ratio of inputs to outcomes. Inputs refer to any factor which the person considers important, such as effort exerted, age, education and work experience. Outcomes refer to factors perceived as valuable to the person such as salary, bonus, or reward. Once the person evaluated the ratio of inputs to outcomes and determined the importance of the final ratio, the person then compared this ratio to another person's inputs-outcomes ratio. Equity occurred when individuals perceived their inputs-outputs ratio to be equal to others' inputs-outcomes ratio. Inequity was experienced when individuals perceived an imbalance in their inputs-outcomes ratio as compared to others, leading to tension. This tension then formed the basis of motivation as people worked towards experiencing equity (Goodman & Friedman, 1971; Pritchard, 1969; Ramlall, 2004). In a comprehensive review of Adam's theory, Pritchard (1969) noted several areas that needed further development. First, it was not always possible to ascertain beforehand if a factor was an input or an outcome. Pritchard gave the example of additional responsibilities at work which could be perceived both as an input or an outcome. For some people the additional responsibilities would be a valuable as it meant that their superiors trusted them and believed they were capable of more, whereas, additional responsibilities could be perceived as an input as it meant extra work and greater accountability. Second, there could be a high correlation between some of the inputs, such as age and work experience, but the person could perceive these inputs separately, thereby overinflating their inputs. Third, Pritchard raised several questions about the others that an individual would compare their input-output ratio. For example, was there a limit to the number of others that a person would compare their ratio to? What determined the choice of others that an individual compared their ratio to? Finally, Pritchard noted that Adam did not

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take into account individual differences. For example, the need to reduce inequity may vary among individuals.

Carrell and Dittrich (1978) further added that laboratory studies investigating the Equity theory largely supported the notion that individuals strived to maintain equity and reported feeling distressed when they perceived inequity. However, Carrell and Dittrich also noted that testing the theory was problematic because in studies investigating the theory individuals are asked to compare a specific inputs-outcomes ratio which could be an experimental artefact as it forced individuals to think in a particular manner (for example, the choice of inputs and outcomes) which may not be how they usually think. Shore (2004) investigated the Equity theory taking into account individual differences in equity sensitivity. Benevolents were those individuals who liked to give more than they received, Entitleds were those who preferred to have their outcomes exceed their inputs and the Equity Sensitives were posited to be most satisfied when they perceived equity between their inputs and outcomes. Results of the study revealed that all three equity sensitivity groups rather be over-rewarded than equitably and all three groups were distressed when they perceived they were under-rewarded. Shore posited that these results perhaps indicated societal-level changes from the time when Adam (1963) proposed his theory as people were no longer satisfied with just equity, but wanted their inputs-outcomes ratio to exceed the others they compared with. However, as stated by Shore and congruent with Carrell and Dittrich's (1978) proposition, this study was also limited due to the artificial imposition of inputs-outcomes ratio scenarios on the study sample.

**Vroom's Expectancy Theory (1964).** Vroom's (1964) model of work motivation included the concepts of expectancy, instrumentality and valence. Vroom proposed the equation:

$$\text{Motivation} = \text{Expectancy} \times \text{Instrumentality} \times \text{Valence}$$

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Vroom defined expectancy as an individual's belief that a particular action would be followed by a particular outcome. The expectancy value could range from .00, where there was no relationship perceived between an action and an outcome, to 1.00 where there was complete certainty that acting in a particular manner would lead to a particular outcome (Behling & Starke, 1973). Instrumentality was defined as the probability of obtaining a particular outcome and valence was defined as the desirability, attractiveness or importance of various outcomes (Van Eerde & Thierry, 1996). Therefore, Vroom's model implies that people are motivated to perform certain actions based on the desirability of certain outcomes and the probability of achieving those outcomes. For example, an employee is faced with choosing two alternative actions: working extra hours on a project or not working extra hours on the project, each with two alternative financial outcomes. If the employee works extra hours on the project then a bonus could be earned, whereas there would be no bonus if the extra hours were not worked. The employee would then assess the desirability of a bonus and the probability of working extra hours leading to earning a bonus and then decide what action (work extra hours or not) will be undertaken (Wabba & House, 1974).

Porter and Lawler (1968) subsequently presented an extended version of Vroom's expectancy theory which went beyond motivational force to include the variables of performance and satisfaction as well. Lawler and Suttle (1973) argued that the major drawback with Vroom's theory was that there was no clear definition of an action or an outcome which made it difficult to distinguish an action from an outcome and furthermore Vroom did not specify the different types of expectancies associated with an action and an outcome. In addition, the theory does not take into account individual differences in the inclination to gauge the probability of obtaining a particular outcome and the calculative nature of the theory assumes that all human beings act in a rational manner, neglecting the effects of unconscious motives, impulsive behaviour and compulsions that some individuals

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may be subject to (Miner, 2005). In a meta-analysis of Vroom's theory and work-related criteria, Van Eerde and Thierry (1996) found that the variables of the theory had a relationship with work-related criteria such as task performance, measures of objectivity, effort ratings by supervisors, intention to apply for a job, and preference ratings of jobs. However, Van Eerde and Thierry further stated that in most of the research outcomes were selected and presented to the participants by the researcher which increased the risk of some of the outcomes being irrelevant to the participants and the relevant outcomes being excluded; hence the choice of criterion variables leads to differing results.

Cross-cultural comparisons of Vroom's (1964) theory have found mixed results. In sample of accounting students from the United States, Harrell, Caldwell, and Doty (1985) found that when deciding about how much effort should be exerted, the attractiveness of the outcome (valence) dominated expectancy (probability of obtaining the outcome). In contrast, Campbell, Baronina, and Reider (2003) in a sample of Russian accounting students found that expectancy dominated valence for effort-level decisions. However, Campbell et al. stated that this result was in part due to a gender effect as 65% of the females in the sample were influenced by expectancy versus 44% of the males in the sample. In congruence with Van Eerde and Thierry's (1996) finding that results of the expectancy theory vary depending on the criterion variables chosen, Geiger et al. (1998) in a ten-country comparison of student motivation found differences in the importance placed on the three outcomes the researchers provided to the students: increasing academic image, increasing job performance, and increasing personal satisfaction. Similarly, Pearson and Yin Hui (2001) in a comparative study of Australian and Malaysian beauty care industry employees found that the chosen outcome variables (taken from an instrument developed in the United States) held little attractiveness for the Malaysian employees, highlighting the need to take into account

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cultural influences. However, it must be noted that the theory is formulated at an individual level and hence group comparisons are not appropriate (Harell et al., 1985).

**Goal Setting Theory (1968).** The goal-setting theory is one of the most influential theories of work motivation and one that continues to be researched and developed since its inception (Woods & West, 2010). Locke (1968) initiated the theory development by investigating if goal setting affected task performance. Locke and Latham (1990) then integrated their research and other research studies to further develop the goal setting theory. Locke and Latham stated that a goal refers to attaining a specified standard of competence on a given task usually within a specified time limit, thereby directing individuals' attention and effort expenditure in a specific direction. It is further stated that difficult and specific goals lead to higher task performance than easy or ambiguous goals such as 'do your best' goals. Difficult goals require higher expenditure of effort and attention compared to easy goals and hence it is asserted that there is a linear relationship between degree of goal difficulty and performance. Ambiguous goals such as 'do your best' can have subjective interpretations of the standard of competence required and therefore may not lead to higher task performance.

Underlying the mechanisms of difficult, specific goals leading to higher performance is commitment to the goal by the individuals. Goal commitment refers to individuals' determination to reach a goal (Locke & Latham, 1990). The goal-performance relationship is strongest when people are committed to their goals and commitment is most important and relevant when goals are difficult (Klein, Wesson, Hollenbeck, & Alge, 1999). There are several factors which influence commitment to difficult goals, such as: individual differences in need for achievement, endurance, and work related attitudes, past successes and perceived ability and task characteristics (Hollenbeck & Klein, 1987). However, goal commitment needs to be distinguished from goal acceptance, as goal acceptance does not inherently imply that an individual will achieve the goal, whereas goal commitment does (Hollenbeck &

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Klein, 1987). When goals are accepted, a positive linear relationship between performance and difficulty was found and a negative linear relationship was found between performance and difficulty when goals are rejected (Erez & Zidon, 1984). Furthermore, Erez and Zidon stated that goal acceptance should be measured before an individual starts on the task so that the goal setting and performance relationship could be investigated more effectively.

Locke and Latham (1990) further added that the relationship of goals and feedback is a complex one as goals are one of the key mechanisms by which feedback gets translated into action, thereby making goals the mediator of feedback. Locke and Latham also proposed that goals regulate performance more reliably when feedback is provided than when it is not provided, thereby making feedback a moderator of goals. Other research studies revealed that goals along with self-efficacy (one's beliefs about one's own capabilities; Bandura, 1977) mediated or partially mediated other motivational influences such as participative versus assigned goal setting, feedback, monetary incentives and personality traits (Locke & Latham, 2006). Research on goal setting theory continues in areas such as subconscious versus conscious goals, goal framing in terms of approach success versus avoid failure and investigating the theory at the macro-level with organizations of different sizes (Locke & Latham, 2006; Locke & Latham, 2009).

There have been some interesting results of cross-cultural studies on goal setting. For example, Kurman (2001) found that participants from a collectivistic and high power distance culture were more motivated by moderate, achievable goals as opposed to difficult goals. Kurman stated that it was not clear if this choice of moderate goals was due to a fear of failure or was it due to underlying cultural values. Sue-Chan and Ong (2002) found for individuals from a high power distance culture, there was no difference in performance, goal commitment and self-efficacy for those who were assigned a goal and those who participated in determining their own goals. However, there was a significant difference in performance,



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goal commitment and self-efficacy for individuals from a low power distance culture. In other words, the results indicate that people from high power distance cultures are tolerant of hierarchies and may even prefer it, whereas for the individuals from low power distance cultures, being assigned a goal without being able to provide input on it themselves significantly disadvantaged them (Sue-Chan & Ong, 2002). Yet another example is Fang, Palmatier, and Evans (2004) study that compared a sample of salespersons from United States and China. Fang et al. found that among the United States participants, there was a U-shaped relationship between goal difficulty and sales effort, where if the goals were too easy or too difficult, the participants were inclined to decrease sales effort. However, among the Chinese participants, it was found that there was a positive linear relationship between goal difficulty and sales effort. Fang et al. explained that this result was congruent with the ingrained Chinese cultural norm that if one works hard, then one can attain success and hence the Chinese participants would not reduce effort as the goals became difficult.

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**Appendix B****Table 1***Distinguishing Characteristics of Positivism and Constructivism on the Dimensions of**Ontology, Epistemology, Axiology, Generalizations, Causal Linkages and Underlying Logic*

<b>Dimension</b>	<b>Positivist View</b>	<b>Constructivist View</b>
Ontology (fundamental nature of reality)	There is one reality which can be determined within levels of probability	There are multiple realities constructed by people which need to be placed within various contexts such as socio-political, cultural, historical and economy
Epistemology (the study of reality)	Reality is determined by direct observation or measurement of the phenomena. The object of study is independent from the researcher	Reality is determined by the interactions between the subjects of study and the researcher. The subjects of study cannot be separated from the researcher
Axiology (the degree to which values effect research)	Data and analysis are value-free or in other words facts are separated from values	Data and analysis are value-laden
Generalizations	Context-independent and time-independent generalizations are possible	Context- and time-independent generalizations are not possible
Causal linkages	Causes temporally precede or occur simultaneously with effects	It is not possible to separate cause from effects
Underlying logic	Deductive logic where a priori theories and hypotheses are emphasised	Inductive logic where theories emerge from the interactions of the researcher and the subjects of study

**Appendix C****Letter to the Head of Educational Institute, Mumbai, India for Phase I of the Thesis**

To,

The Principal

Sophia College

Mumbai

July 28<sup>th</sup> 2009

Dear Sr. Anila,

My name is Trishita Chaudhuri Mathew and I am a former student of Sophia College (and also a hostelite). I was in your History class in SYBA. I graduated with a Bachelor of Arts (Economics) from Sophia in 1996. Currently, I am in Australia, pursuing a PhD in Organizational Psychology and also working as a Teaching Fellow at my university.

My research topic is on the 'Influences of motivation, personality and cultural differences on performance'. I am planning to carry out my research in a cross-cultural context - India and Australia. There are two parts to my research: the first part involves interviewing students to find out what exactly does motivation mean to them, what motivates them to study and what in their opinion are the ideal personality characteristics of a high performer. This interview will take approximately 25 minutes per student. The information from the interviews will then help me choose the most relevant and valid psychological questionnaires on motivation, personality and cultural differences for the second phase of the study.

In the second phase of the study I will need to administer the identified questionnaires to students. Finally after data has been collected I can analyse the data to draw inferences about the influence of motivation, personality and culture on performance. The administration of the questionnaires in the second phase should take approximately 30 minutes per student. All results will be confidential as required by my ethics committee. However, I am happy to provide written aggregate results of all psychological tests. Once the study is completed, I will endeavour to publish my thesis in various scholarly journals and would be happy to acknowledge Sophia College in my writings should you want or I can keep the college anonymous should you prefer.

I am planning to come to India around the 15<sup>th</sup> of August 2009 and hoping to come to Mumbai from the 24<sup>th</sup> August to the 30<sup>th</sup> August. I am writing to ask for your permission to interview 25-30 students for the first phase of my study. I have acquired ethical clearance from my institutional ethics committee for the first phase of the study. My explanatory letter for the study is also attached for your perusal. After I finish data collection and analysis for the first phase of the study, I will come back to India mid-2010 to collect data for the second phase of the study. For the second phase of the study I would need to administer the questionnaires to approximately 85-90 students. If you have any further questions regarding the research, please do not hesitate to contact me at trishitac@yahoo.com.

Thank you.

Yours sincerely,

Trishita Chaudhuri Mathew



## Appendix D

### Explanatory Letter for Australian Students – Phase I

Project Title: Motivation, personality and cultural differences

Project Number: RO-942

My name is Trishita Chaudhuri Mathew, and I am a PhD candidate at Bond University. I am undertaking a research project under the supervision of Professor Richard Hicks and Assistant Professor Mark Bahr, lecturers in the Department of Humanities and Social Sciences.

This study aims to investigate the influence of personality and cultural differences on motivation. With an increasing number of international alliances and the integration of the global economy, it has become imperative to examine cultural issues that impact performance. The study involves participating in a semi-structured interview. The interview questions revolve around your thoughts on motivation, personality, cultural differences and performance. Your responses will be recorded on a voice recorder. Some demographic information will also be required which will be recorded on a questionnaire. The whole process should take approximately 35 minutes and will be worth 1 credit point.

I am looking for **Australian** participants above 18 years of age who have had at least one semester of study at Bond University. Names and student identification numbers will not be required for the interview or the demographic questionnaire. No findings which could identify any individual participant will be published. Only my supervisors and I will have access to this data, which will be stored for five years as prescribed by the university regulations.

Your participation in this research is voluntary. If you agree to participate you may withdraw your consent at any time. Not participating in the research will not disadvantage you in any way.

If you have any queries regarding the project or would like to be informed of the overall research findings, please contact Professor Richard Hicks on the following email: [richard\\_hicks@staff.bond.edu.au](mailto:richard_hicks@staff.bond.edu.au). Should you have any complaint concerning the manner in which this research is conducted, please do not hesitate to contact Bond University Research Ethics Committee at the following address: The Complaints Officer, Bond University Human Research Ethics Committee, Bond University Research and Consultancy Services, Level 2, Central Building, Bond University, QLD 4229. Telephone (07) 5595 4194, Fax (07) 5595 1120. Email: [buhrec@bond.edu.au](mailto:buhrec@bond.edu.au)

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Dr. Richard Hicks  
Supervisor

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Dr. Mark Bahr  
Associate Supervisor

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Trishita Chaudhuri Mathew  
Researcher

## Appendix E

### Letter to Australian Organisations Requesting Participation in the Research Project

Good day,

My name is Trishita Chaudhuri Mathew, a Doctoral candidate and Teaching Fellow at Bond University, Australia. My research topic is 'Work motivation, Personality and Culture: Comparing India and Australia', under the supervision of Dr. Richard Hicks and Dr. Mark Bahr, who can be contacted at [rhicks@bond.edu.au](mailto:rhicks@bond.edu.au) and [mbahr@bond.edu.au](mailto:mbahr@bond.edu.au), respectively. In a nutshell, I am trying to find out what motivates Indian employees and students and how that is different from what motivates Australian employees and students. Furthermore, I would like to find out what are the desirable and undesirable personality characteristics according to Indians and Australians and what are the cultural differences between people in both countries. Currently I am in the process of collecting data from Australian employees and students.

I am writing to ask if the AIM members would be interested in participating in such a study. I am administering a questionnaire booklet which contains several useful, valid and reliable instruments such as measures of work ethic, personality, and motivation which will be beneficial to any organization. I am happy to provide aggregate results of the study to individual organizations so that they can use the information for training and development purposes. The questionnaire booklet can be completed online and takes approximately 25 minutes to complete. No personally identifiable information will be required from participants.

Thank you.

Yours sincerely,

Trishita C Mathew

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**Appendix F**  
**Statistical Output from SPSS for Studies One and Two**  
**Study One**

**Participant Demographics**  
**Australian Participants**

		Age	Gender	Which country's citizenship do you hold?	How long have you been in Australia?	How long have you been at this university?	Subject
N	Valid	25	25	25	25	25	25
	Missing	0	0	0	0	0	0
Mean		22.2000	.88	2.00	19.9652	.7180	3.20
Median		20.0000	1.00	2.00	19.0000	.0900	3.00
Std. Deviation		5.81664	.332	.000	6.62638	.80064	.866
Minimum		18.00	0	2	8.00	.01	2
Maximum		41.00	1	2	40.00	2.10	6

<b>Gender</b>				
		Frequency	Percent	Cumulative Valid Percent
Valid	Male	3	12.0	12.0
	Female	22	88.0	100.0
	Total	25	100.0	100.0

<b>Test Statistics</b>	
<b>Gender</b>	
Chi-Square	14.440 <sup>a</sup>
df	1
Asymp. Sig.	.000

a. 0 cells (.0%) have  
expected frequencies less  
than 5. The minimum  
expected cell frequency is  
12.5.

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		Subject			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Bachelor of Arts	1	4.0	4.0	4.0
	Bachelor of Social Sciences	22	88.0	88.0	92.0
	Graduate Diploma of Psychology	2	8.0	8.0	100.0
	Total	25	100.0	100.0	

## Indian Participants

		Age	Gender	Which country's citizenship do you hold?	How long have you been in India?	How long have you been at this college?	Subject
N	Valid	37	37	37	37	37	37
	Missing	0	0	0	0	0	0
Mean		20.5427	.68	1.00	20.3805	2.0657	2.27
Median		20.0000	1.00	1.00	19.0000	1.4000	2.00
Std. Deviation		2.88785	.475	.000	2.79766	1.47643	1.239
Minimum		18.00	0	1	18.00	.02	1
Maximum		29.00	1	1	29.00	6.20	5

		Gender			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	12	32.4	32.4	32.4
	Female	25	67.6	67.6	100.0
	Total	37	100.0	100.0	

Test Statistics	
Gender	
Chi-Square	4.568 <sup>a</sup>
df	1
Asymp. Sig.	.033

## WORK MOTIVATION, PERSONALITY, AND CULTURE

Gender					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	12	32.4	32.4	32.4
	Female	25	67.6	67.6	100.0

a. 0 cells (.0%) have expected frequencies less than 5. The minimum expected cell frequency is 18.5.

Subject					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Bachelor of Science	12	32.4	32.4	32.4
	Bachelor of Arts	14	37.8	37.8	70.3
	Bachelor of Social Sciences	1	2.7	2.7	73.0
	MBA	9	24.3	24.3	97.3
	Bachelor of Commerce	1	2.7	2.7	100.0
	Total	37	100.0	100.0	

## Study Two

## Indian Participants

Statistics								
		Gender	Age	Level of Management	How long have you lived in this country?	Number of years working in present occupation	Number of years working in present organization	Location
N	Valid	42	42	42	42	42	42	42
	Missing	0	0	0	0	0	0	0
Mean		.40	31.1429	2.24	30.9762	7.7474	4.3517	1.45
Median		.00	31.0000	2.00	31.0000	7.0000	4.0650	1.00
Mode		0	30.00 <sup>a</sup>	2	30.00 <sup>a</sup>	12.00	1.00 <sup>a</sup>	1
Std. Deviation		.497	5.09697	.617	4.98529	5.19671	3.36959	.504
Minimum		0	21.00	1	21.00	.10	.01	1
Maximum		1	43.00	3	43.00	20.00	12.00	2

a. Multiple modes exist. The smallest value is shown

## WORK MOTIVATION, PERSONALITY, AND CULTURE

Gender					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	25	59.5	59.5	59.5
	Female	17	40.5	40.5	100.0
Total		42	100.0	100.0	

Test Statistics	
Gender	
Chi-Square	1.524 <sup>a</sup>
df	1
Asymp. Sig.	.217

a. 0 cells (.0%) have expected frequencies less than 5. The minimum expected cell frequency is 21.0.

Location					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Mumbai	23	54.8	54.8	54.8
	Hyderabad	19	45.2	45.2	100.0
Total		42	100.0	100.0	

## Australian Participants

Statistics								
		Gender	Age	Level of Management	How long have you lived in this country?	Number of years working in present occupation	Number of years working in present organization	Location
N	Valid	17	17	17	17	17	17	17
	Missing	0	0	0	0	0	0	0
Mean		.35	45.0000	1.94	41.2994	13.8041	11.0241	3.88
Median		.00	44.0000	2.00	44.0000	14.0000	7.0000	3.00

## WORK MOTIVATION, PERSONALITY, AND CULTURE

Mode	0	44.00	2	44.00	20.00	15.00	3
Std. Deviation	.493	9.25338	.659	8.30354	11.31464	9.30764	1.111
Minimum	0	25.00	1	23.02	.11	.16	3
Maximum	1	66.00	3	54.00	30.11	30.11	6

Gender				
		Frequency	Percent	Cumulative Valid Percent
Valid	Male	11	64.7	64.7
	Female	6	35.3	100.0
	Total	17	100.0	100.0

Test Statistics	
Gender	
Chi-Square	1.471 <sup>a</sup>
df	1
Asymp. Sig.	.225

a. 0 cells (.0%) have  
expected frequencies less  
than 5. The minimum  
expected cell frequency is  
8.5.

Location				
		Frequency	Percent	Cumulative Valid Percent
Valid	Gold Coast	9	52.9	52.9
	Sydney	3	17.6	70.6
	Brisbane	3	17.6	88.2
	Melbourne	2	11.8	100.0
	Total	17	100.0	100.0

## Appendix G

### Example Transcript

**Why do you go to college?**

*This college?*

**Why do you go to college?**

*To study, to gain knowledge, to gain self-confidence, that's it.*

**What will you do with the knowledge you gain?**

*Apply it to my life, anywhere, everywhere, actually everywhere I need it so apply it in my life, my daily life.*

**2. Have you made any sacrifices to come to college?**

*No, no sacrifices.*

**4. What motivates you to study?**

*My parents, then thinking about my future, my career, that's the main thing the motivation behind my studies.*

**When you say your parents, what do you mean by that?**

*Like, whenever I gain a good percentage or like any scholarship they become very happy, very pleased and then the next day I get a gift, that's it and my future plans, that's it.*

**5. What do you think are the indicators of good performance in college?**

*Oh, academic or non-academic?*

**In college, so includes both.**

*Okay both. Indicators? For academics, good percentage, all the teachers knowing you [laughs], then non-academic is...in sports if you are a good sportsperson..any other club if you are joining or participating in any other thing and that's it.*

**6. How do you think performance in college should be assessed?**

*Yeah that's fine. Exams are absolutely fine for academic performances. Yeah, then orals are there, then viva, then for non-academic...no guess for non-academic.*

**7. What are the personality characteristics of a good student?**

*Okay, good student, first of all good attendance record...75 [%] is a must then study wise also she should be good, regular and giving all her internals, then, then, must be a part of at least two to three clubs, then...yeah, that's it.*

**Any personality characteristics?**

*Personality...self confidence, then, self confidence and helping, helping other students, specially vernacular medium students, then, yeah, very helpful and self-confident, that's it.*

**8. What are the personality characteristics of a bad student?**

*Bad student [laughs] Not encountered any! Bad student means, not listening to the teachers, not at all regular, then not giving her exams, or disobedient.*



**Appendix H****Letter to the Head of Educational Institutes, India for Phase II of the Project**

To,

The Principal

Sophia College

Mumbai

August 3<sup>rd</sup> 2010

Dear Sr. Anila,

It has now been a year since I came to Sophia College to collect data for my study. I have presented the results of that study to faculty members at my university and also at two international conferences held in Australia this year. I am writing to ask if I could come back to Sophia College this year to collect data for the second phase of my study. A synopsis of my research and details about the data collection process follows.

My research topic is on the 'Influences of motivation, personality and cultural differences on performance'. I am planning to carry out my research in a cross-cultural context - India and Australia. There are two parts to my research: the first part involves interviewing students to find out what exactly does motivation mean to them, what motivates them to study and what in their opinion are the ideal personality characteristics of a high performer. This interview will take approximately 25 minutes per student. The information from the interviews will then help me choose the most relevant and valid psychological questionnaires on motivation, personality and cultural differences for the second phase of the study.

In the second phase of the study I will need to administer the identified questionnaires to students. Finally after data has been collected I can analyse the data to draw inferences about the influence of motivation, personality and culture on performance. The administration of the questionnaires in the second phase should take approximately 30 minutes per student. All results will be confidential as required by my ethics committee. However, I am happy to provide written aggregate results of all psychological tests. I would be delighted to present the results of phase one of my study to interested students at Sophia.

I am planning to come to India around the 15<sup>th</sup> of August 2010 and hoping to come to Mumbai from the 23<sup>rd</sup> August to the 28<sup>th</sup> August. I have acquired ethical clearance from my institutional ethics committee for the second phase of the study. My explanatory letter for the study is also attached for your perusal. If you have any further questions regarding the research, please do not hesitate to contact me at [trmathew@bond.edu.au](mailto:trmathew@bond.edu.au).

Thank you.

Yours sincerely,

Trishita Chaudhuri Mathew

## Appendix I

### Explanatory Letter for Students – Phase II

**Project Title: Motivation, personality and cultural differences****Project Number: RO-942**

My name is Trishita Chaudhuri Mathew, and I am a PhD candidate at Bond University. I am undertaking a research project under the supervision of Professor Richard Hicks and Assistant Professor Mark Bahr, lecturers in the Department of Humanities and Social Sciences.

This study aims to investigate the influence of motivation, personality and cultural differences on performance. With an increasing number of international alliances and the integration of the global economy, it has become imperative to examine cultural issues that impact performance. The study involves completing a booklet of questionnaires. The questions revolve around your thoughts on motivation, personality, cultural differences and performance. Some demographic information will also be required. The whole process should take approximately 60 minutes and will be worth 1 credit point.

I am looking for Australian and Indian participants above 18 years of age who have had at least one semester of study at Bond University. Names and student identification numbers will not be required for this study. No findings which could identify any individual participant will be published. Only my supervisors and I will have access to this data, which will be stored for as long as it is useful. Your participation in this research is voluntary. If you agree to participate you may withdraw your consent at any time. Not participating in the research will not disadvantage you in any way.

If you have any queries regarding the project or would like to be informed of the overall research findings, please contact Professor Richard Hicks on the following email: [richard\\_hicks@staff.bond.edu.au](mailto:richard_hicks@staff.bond.edu.au). Should you have any complaint concerning the manner in which this research is conducted, please do not hesitate to contact Bond University Research Ethics Committee at the following address: The Complaints Officer, Bond University Human Research Ethics Committee, Bond University, QLD 4229. Telephone (07) 5595 4194, Fax (07) 5595 1120. Email: [buhrec@bond.edu.au](mailto:buhrec@bond.edu.au)

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Dr. Richard Hicks  
Supervisor

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Dr. Mark Bahr  
Co-Supervisor

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Trishita Chaudhuri Mathew  
Researcher

### Appendix J

#### The Multidimensional Work Ethic Profile (MWEP; Miller, Woehr, & Hudspeth, 2002)

##### Instructions

This booklet lists a series of work-related statements. Please circle the alternative that best represents your opinion to the right of each item. For example, if you strongly agree with item number one in the booklet you would circle SA to the left of the item. This booklet contains **65** statements. Please read each statement carefully. For each statement circle the response that best represents your belief or opinion.

Circle **SA** if you *strongly agree* with the statement.

Circle **A** if you *agree* with the statement.

Circle **N** if you *neither agree nor disagree* with the statement.

Circle **D** if you *disagree* with the statement.

Circle **SD** if you *strongly disagree* with the statement.

1.	It is important to stay busy at work and not waste time	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
2.	I feel uneasy when there is little work for me to do	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
3.	If I want to buy something, I always wait until I can afford it	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
4.	I feel content when I have spent the day working	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
5.	Life would be more meaningful if we had more leisure time	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
6.	To be truly successful, a person should be self-reliant	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
7.	One should always take responsibility for one's actions	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
8.	I would prefer a job that allowed me to have more leisure time	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
9.	Time should not be wasted, it should be used efficiently	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
10.	Even if I were financially able, I would not stop working	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
11.	I get more fulfilment from items I had to wait for	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
12.	I schedule my day in advance to avoid wasting time	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
13.	A hard day's work is very fulfilling	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
14.	The more time I can spend in a leisure activity, the better I feel	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
15.	One should always do what is right and just	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
16.	I would take items from work if I felt I was not getting paid enough	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
17.	Nothing is impossible if you work hard enough	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
18.	The less time one spends working and the more leisure time one has, the better	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
19.	Things that you have to wait for are the most worthwhile	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
20.	Working hard is the key to being successful	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
21.	Self-reliance is the key to being successful	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
22.	If one works hard enough, one is likely to make a good life for oneself	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
23.	I constantly look for ways to productively use my time	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
24.	Hard work makes one a better person	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
25.	One should not pass judgment until one has heard all of	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>

## WORK MOTIVATION, PERSONALITY, AND CULTURE

	the facts					
26.	People would be better off if they depended on themselves	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
27.	Work takes too much of our time, leaving little time to relax	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
28.	One should live one's own life independent of others as much as possible	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
29.	A distant reward is usually more satisfying than an immediate one	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
30.	It is very important for me to always be able to work	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
31.	More leisure time is good for people	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
32.	One must avoid dependence on other persons whenever possible	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
33.	Even if I inherited a great deal of money, I would continue to work somewhere	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
34.	I do not like having to depend on other people	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
35.	By working hard a person can overcome every obstacle that life presents	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
36.	I try to plan out my workday so as not to waste time	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
37.	You should never tell lies about other people	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
38.	Any problem can be overcome with hard work	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
39.	How a person spends their time is as important as how they spend their money	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
40.	Even if it were possible for me to retire, I would still continue to work	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
41.	Life without work would be very boring	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
42.	I prefer to save until I can afford something and not buy it on credit	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
43.	The world would be a better place if people spent more time relaxing	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
44.	I strive to be self-reliant	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
45.	If you work hard you will succeed	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
46.	The best things in life are those you have to wait for	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
47.	Anyone who is able and willing to work hard has a good chance of succeeding	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
48.	Stealing is alright as long as you don't get caught	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
49.	The job that provides the most leisure time is the job for me	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
50.	Having a great deal of independence from others is very important to me	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
51.	It is important to treat others as you would like to be treated	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
52.	I experience a sense of fulfillment from working	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
53.	A person should always do the best job possible	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
54.	It is never appropriate to take something that does not belong to you	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
55.	Only those who depend on themselves get ahead in life	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
56.	Wasting time is as bad as wasting life	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>

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57.	There are times when stealing is justified	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
58.	People should have more leisure time to spend in relaxation	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
59.	It is important to control one's destiny by not being dependent on others	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
60.	By simply working hard enough, one can achieve one's goals	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
61.	People should be fair in their dealings with others	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
62.	The only way to get anything worthwhile is to save for it	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
63.	Leisure time activities are more interesting than work	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
64.	A hard day's work provides a sense of accomplishment	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
65.	A distaste for hard work usually reflects a weakness of character	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>





## WORK MOTIVATION, PERSONALITY, AND CULTURE

**Appendix L****Work Preference Inventory (WPI; Amabile, Hill, Hennessey, & Tighe, 1994)**

Please indicate your agreement with the following statements by placing a check mark against the best option.

		<b>Strongly Agree</b>	<b>Agree</b>	<b>Disagree</b>	<b>Strongly Disagree</b>
1.	I am not that concerned with what other people think of my work				
2.	I prefer having someone set clear goals for me in my work				
3.	The more difficult the problem, the more I enjoy trying to solve it				
4.	I enjoy tackling problems that are completely new to me				
5.	I enjoy trying to solve complex problems				
6.	I want my work to provide me with opportunities for increasing my knowledge and skills				
7.	Curiosity is the driving force behind much of what I do				
8.	I want to find out how good I really can be at my work				
9.	I prefer to figure things out for myself				
10.	What matters most to me is enjoying what I do				
11.	It is important for me to have an outlet for self-expression				
12.	I prefer work I know I can do well over work that stretches my abilities				
13.	No matter what the outcome of a project, I am satisfied if I feel I gained a new experience				
14.	I'm more comfortable when I can set my own goals				
15.	I enjoy relatively simple, straightforward tasks				
16.	I enjoy doing work that is so absorbing that I forget about everything else				
17.	It is important for me to be able to do what I most enjoy				
18.	I am strongly motivated by the grades I can earn				
19.	I am keenly aware of the GPA				



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	goals I have for myself				
20.	I am strongly motivated by the recognition I can earn from other people				
21.	I want other people to find out how good I really can be at my work				
22.	I seldom think about grades and awards				
23.	I am keenly aware of the goals I have for getting good grades				
24.	To me, success means doing better than other people				
25.	I have to feel that I'm earning something for what I do				
26.	As long as I can do what I enjoy, I'm not that concerned about exactly what grades or awards I can earn				
27.	I believe that there is no point in doing a good job if nobody else knows about it				
28.	I'm concerned about how other people are going to react to my ideas				
29.	I prefer working on projects with clearly specified procedures				
30.	I'm less concerned with what work I do than what I get for it.				

## WORK MOTIVATION, PERSONALITY, AND CULTURE

## Appendix M

## International Personality Item Pool (IPIP; Buchanan, Johnson, &amp; Goldberg 2005)

## Instructions

On the following pages, there are phrases describing people's behaviours. Please use the rating scale below to describe how accurately each statement describes *you*. Describe yourself as you generally are now, not as you wish to be in the future. Describe yourself as you honestly see yourself, in relation to other people you know of the same sex as you are, and roughly your same age. So that you can describe yourself in an honest manner, your responses will be kept in absolute confidence. Please read each statement carefully, and then circle the response that best represents your belief or opinion.

Circle **SA** if you *strongly agree* with the statement.

Circle **A** if you *agree* with the statement.

Circle **N** if you *neither agree nor disagree* with the statement.

Circle **D** if you *disagree* with the statement.

Circle **SD** if you *strongly disagree* with the statement.

1.	Tend to vote for conservative political candidates	SD	D	N	A	SA
2.	Have frequent mood swings	SD	D	N	A	SA
3.	Am not easily bothered by things	SD	D	N	A	SA
4.	Believe in the importance of art	SD	D	N	A	SA
5.	Am the life of the party	SD	D	N	A	SA
6.	Am skilled in handling social situations	SD	D	N	A	SA
7.	Am always prepared	SD	D	N	A	SA
8.	Make plans and stick to them	SD	D	N	A	SA
9.	Dislike myself	SD	D	N	A	SA
10.	Respect others	SD	D	N	A	SA
11.	Insult people	SD	D	N	A	SA
12.	Seldom feel blue	SD	D	N	A	SA
13.	Don't like to draw attention to myself	SD	D	N	A	SA
14.	Carry out my plans	SD	D	N	A	SA
15.	Am not interested in abstract ideas	SD	D	N	A	SA
16.	Make friends easily	SD	D	N	A	SA
17.	Tend to vote for liberal political candidates	SD	D	N	A	SA
18.	Know how to captivate people	SD	D	N	A	SA
19.	Believe that others have good intentions	SD	D	N	A	SA
20.	Do just enough work to get by	SD	D	N	A	SA
21.	Find it difficult to get down to work	SD	D	N	A	SA
22.	Panic easily	SD	D	N	A	SA
23.	Avoid philosophical discussions	SD	D	N	A	SA
24.	Accept people as they are	SD	D	N	A	SA
25.	Do not enjoy going to art museums	SD	D	N	A	SA
26.	Pay attention to details	SD	D	N	A	SA
27.	Keep in the background	SD	D	N	A	SA
28.	Feel comfortable with myself	SD	D	N	A	SA
29.	Waste my time	SD	D	N	A	SA
30.	Get back at others	SD	D	N	A	SA
31.	Get chores done right away	SD	D	N	A	SA

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32.	Don't talk a lot	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
33.	Am often down in the dumps	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
34.	Shirk my duties	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
35.	Do not like art	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
36.	Often feel blue	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
37.	Cut others to pieces	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
38.	Have a good word for everyone	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
39.	Don't see things through	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
40.	Feel comfortable around people	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
41.	Have little to say	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>

**Appendix N****Basic Need Satisfaction at Work Scale (BNS-W; Ilardi, Leone, Kasser, & Ryan, 1993)****When I Am At Work**

The following questions concern your feelings about your job during the last year. (If you have been on this job for less than a year, this concerns the entire time you have been at this job.) Please indicate how true each of the following statement is for you given your experiences on this job. Please use the following scale in responding to the items.

<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>
<b>not at all</b>			<b>somewhat</b>		<b>very</b>	
<b>true</b>			<b>true</b>			<b>true</b>

1. I feel like I can make a lot of inputs to deciding how my job gets done.
2. I really like the people I work with.
3. I do not feel very competent when I am at work.
4. People at work tell me I am good at what I do.
5. I feel pressured at work.
6. I get along with people at work.
7. I pretty much keep to myself when I am at work.
8. I am free to express my ideas and opinions on the job.
9. I consider the people I work with to be my friends.
10. I have been able to learn interesting new skills on my job.
11. When I am at work, I have to do what I am told.
12. Most days I feel a sense of accomplishment from working.
13. My feelings are taken into consideration at work.
14. On my job I do not get much of a chance to show how capable I am.
15. People at work care about me.
16. There are not many people at work that I am close to.
17. I feel like I can pretty much be myself at work.
18. The people I work with do not seem to like me much.

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19. When I am working I often do not feel very capable.
20. There is not much opportunity for me to decide for myself how to go about my work.
21. People at work are pretty friendly towards me.

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## Appendix O

**Work Locus of Control (Spector, 1988)**

Please read each statement carefully, and then circle the response that best represents your belief or opinion.

Circle **SA** if you *strongly agree* with the statement.

Circle **A** if you *agree* with the statement.

Circle **N** if you *neither agree nor disagree* with the statement.

Circle **D** if you *disagree* with the statement.

Circle **SD** if you *strongly disagree* with the statement.

1.	A job is what you make of it	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
2.	On most jobs, people can pretty much accomplish whatever they set out to accomplish	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
3.	If you know what you want out of a job, you can find a job that gives it to you	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
4.	If employees are unhappy with a decision made by their boss, they should do something about it	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
5.	Getting the job you want is mostly a matter of luck	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
6.	Making money is primarily a matter of good fortune	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
7.	Most people are capable of doing their jobs well if they make the effort	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
8.	In order to get a really good job you need to have family members or friends in high places	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
9.	Promotions are usually a matter of good fortune	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
10.	When it comes to landing a really good job, who you know is more important than what you know	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
11.	Promotions are given to employees who perform well on the job	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
12.	To make a lot of money you have to know the right people	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
13.	It takes a lot of luck to be an outstanding employee on most jobs	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
14.	People who perform their jobs well generally get rewarded for it	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
15.	Most employees have more influence on their supervisors than they think they do	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
16.	The main difference between people who make a lot of money and people who make a little money is luck	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>

**Appendix P****Statistical Output for Studies Three and Four**

Relevant statistical output and data files are available on disc attached to the present thesis.